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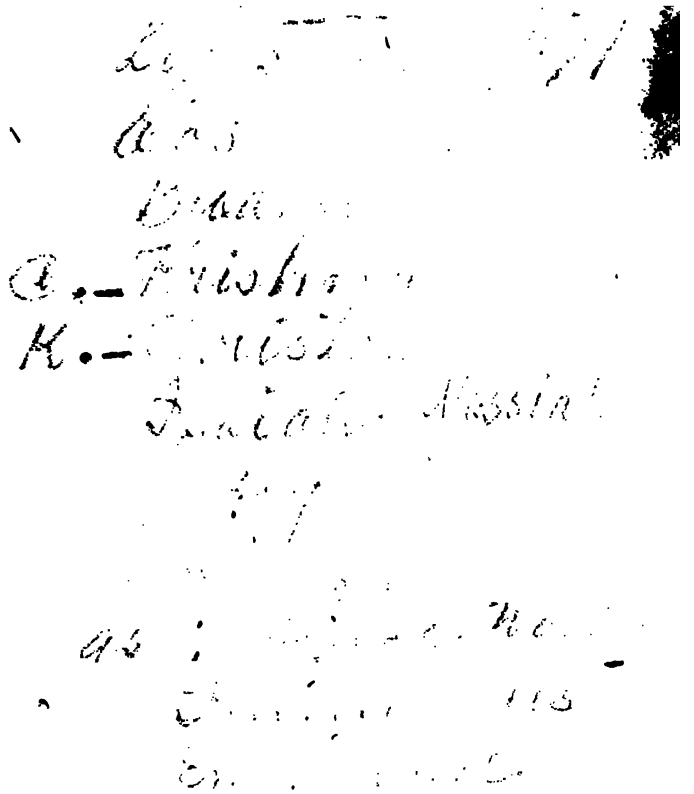

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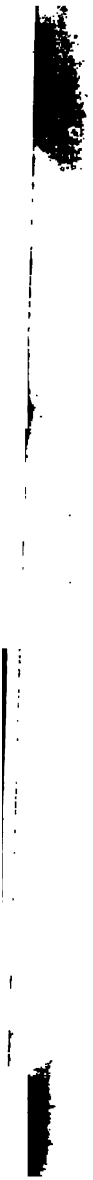

TRACTS.

VII.

TRACTS.

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VOL. VII.

CONTAINING,

I. DR. LARDNER'S LETTER CONCERNING THE LOGOS.

II. ——————— FOUR DISCOURSES UPON PHILIPPIANS II. 5.. 11.

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A

LETTER

WRITTEN IN THE YEAR 1730,

CONCERNING THE QUESTION,

Whether the Logos ſupplied the Place of an human Soul in the Perſon of JESUS CHRIST.

TO WHICH ARE NOW ADDED

TWO POSTSCRIPTS:

The Firſt, containing an Explication of thoſe Words, *the Spirit, the Holy Spirit, the Spirit of God*, as uſed in the Scriptures.

The Second, containing Remarks upon the third Part of the late Biſhop of CLOGHER's Vindication of the Hiſtories of the Old and New Teſtament.

Search the Scriptures. For in them ye think ye have eternal Life. And they are they, which teſtify of me. *John* v. 39.

Ergo nec Parentum, nec Majorum Error ſequendus eſt: ſed Auctoritas Scripturarum, et Dei docentis Imperium. *Hieron. in Jer. cap. ix. ver.* 12. 14.

By NATHANIEL LARDNER, D.D.

LONDON:

PRINTED IN THE YEAR MDCCXCIII.

ГІВВЧУВА
ЛВІТС
ИЕЛЛОІЬК

THE

PREFACE.

THOUGH the names in this Letter are fictitious, (as they always were, and the ſame that appear now:) it is part of a real correſpondence. *Papinian*, who was a man of mature age, of great eminence, and a diligent reader of the ſacred ſcriptures, has long ſince accompliſhed his courſe in this world. *Philalethes* is ſtill living. The letter, ſent to *Papinian*, was never returned. But *Philalethes* kept a copy of it. Though written almoſt thirty years ago, it has hitherto lain concealed in the writer's cabinet. Nor has it, 'till very lately, been ſhewn to more than two perſons, one of whom is deceaſed. Whether this will be reckoned full proof, that the writer is not forward to engage in religious diſputes, I cannot ſay. This however is certain: He would have great reaſon to think himſelf happy, if, with the aſſiſtance of others, without noiſe and diſturbance, in the way of free, calm, and peaceable debate, he could clear up a controverted point of religion, to general ſatisfaction.

If any ſhould aſk, Why is this letter publiſhed now? I would anſwer in the words of Solomon: *There is a time to keep ſilence, and a time to ſpeak.* But whether the preſent ſeaſon has been fitly choſen, the event, under the conduct of Divine Providence, will beſt ſhew.

The reader is deſired to take notice, that whatever he ſees at the bottom of the pages, is additional. There are alſo ſome additions in the letter itſelf, eſpecially near the end, where more texts are explained, than were in the original letter.

For better underſtanding the argument, it may be needful to obſerve, for the ſake of ſome, that by divers ancient writers we are aſſured, it was the opinion of *Arius*, and his followers: "That [1] our Saviour took fleſh of *Mary*, but not a ſoul:" "that [2] Chriſt

[1] — σαρκα μονον τον σωτηρα απο μαριας ειληφεναι, διαβεβαιωμενοι, και ουχι ψυχην. *Epiph. de Arianis in Indic. T. i. p.* 606.

Αλλα και αρειανται ψυχην αυτον ανθρωπινην ειληφεναι. *Id. H.* 69. *n.* 19. *p.* 743. *A Conf. n.* 48 . . 51.

[2] Αρειος δε σαρκα μονην φησι προς αποκρυφην της θεοτητος ομολογει· αντι δε του ενωθεν εν ημιν ανθρωπου, τουτεστι της ψυχης, τον λογον εν τη σαρκι λεγει γεγονεναι. κ. λ. *Athan. Contr. Apollin. l.* 2. *n.* 3. *p.* 942. *C.*

In eo autem quod Chriſtum ſine anima ſolam carnem ſuſcepiſſe arbitrantur, minus noti ſunt . . . ſed hoc verum eſſe, et Epiphanius non tacuit, et ego ex eorum quibuſdam ſcriptis et collocutionibus certiſſime inveni. *Auguſt. de Haer. c.* 49.

Chriſt had fleſh only, as a covering for his Deity: and that the Word in him was the ſame, as the ſoul in us: and that the Word, or the Deity in Chriſt, was liable to ſufferings in the body."

Mr. *Whiſton*, in his *Hiſtorical Memoirs of the Life of Dr. Clarke*, giving an account of the Act in the Divinity Schools at *Cambridge*, in the year 1709, when Mr. *Clarke*, then Rector of St. *James's*, received the Doctor's Degree, ſays, at p. 20. 21. "In the courſe of this Act, where I was preſent, Profeſſor *James* . . . digreſſed from one of the Doctor's Queſtions, and preſſed him hard to condemn one of the opinions, which I had juſt then publiſhed in my *Sermons and Eſſays*. Which book he held in his hand, when he was in the Chair. I ſuppoſe, it might be this: that our Saviour had no human ſoul, but that the Divine Logos, or Word, ſupplied it's place . . . . . However, Dr. *Clarke*, who, I believe, had not particularly examined that point, did prudently avoid either the approbation or condemnation of it. Yet have I reaſon to believe, he long afterwards came into it, upon a farther examination: though, I think, he ever avoided, according to his uſual caution, to declare publicly that his approbation, even upon the moſt preſſing applications. Which is one great inſtance of that *impenetrable ſecrecy*, which Dr. *Sykes* juſtly notes to have been in him, upon many occaſions."

So Mr. *Whiſton*, who clearly declares his own opinion. Who likewiſe ſuppoſeth, that the ſame was for ſome while received by Dr. *Clarke*. But he ſeems not to have had any certain evidence of it. For, as he acknowledges, *Dr. Clarke never publicly declared his approbation of it.*

Nevertheleſs, it may not be diſagreeable to ſee here what Dr. *Clarke* himſelf ſays in his *Scripture Doctrine of the Trinity*, Part i. ch. iii. numb. 998. p. 197. "Matt. iv. 1. *Then was Jeſus led up of the Spirit into the Wilderneſs.* From this, and many other of the following texts, it ſeems, that the Logos, the Divine Nature of Chriſt, did ſo far κενωσαι εαυτον, diminiſh itſelf, as St. *Paul* expreſſes it, Philip. ii. 7. that, during the time of his incarnation, he was all along under the conduct of the Holy Spirit."

And Part ii. ſect. xxviii. p. 301. "The Holy Spirit is deſcribed in the New Teſtament, as the immediate author and worker of all miracles, even of thoſe done by our Lord himſelf: and as the conductor of Chriſt in all the actions of his life, during his ſtate of humiliation here on earth."

Before I finiſh this preface, I muſt make ſome citations from Dr. *Robert Clayton*, late Lord Biſhop of *Clogher*, who, in the third part of his Vindication of the Hiſtories of the Old and New Teſtament, has expreſſed himſelf after this manner. Letter v. p. 80. 81, or p. 443. "*He who had glory with the Father, before the world was, emptied himſelf*, or diveſted

veſted himſelf of that glory, in order to redeem mankind, and deſcended from heaven, and *took upon him the form of a ſervant, and was made man.* That is, He, who was a glorified pre-exiſtent ſpirit in the preſence of God, ſubmitted to deſcend from heaven, and to have himſelf conveyed by the wonderful power of Almighty God, into the womb of a Virgin. Where, being clothed with fleſh, and ripening by degrees to manhood, he was at length brought forth into the world, in the ſame apparent ſtate and condition with other human infants."

Again, Letter vii. p. 132. 133. or 482. 483. "And accordingly this exalted ſpirit was, by the wonderful power of God, as before related, conveyed into the womb of the virgin *Mary*, and was made man; that is, was made as much ſo, as his mother could make him, without being impregnated by man. And now being deprived of the immediate preſence of God the Father, and being ſhut up in darkneſs, and the ſhadow of death, he was after nine months brought forth into life, in the form of a feeble infant, with all the weakneſs, and frailties, and infirmities of human nature about him. And as he grew up into life, and his reaſon improved, this only ſerved to make the terrible change and alteration of his condition ſo much the more perceptible, and the recollection of it ſo much the more grievous and inſufferable. The dreadfulneſs of which ſtate is hardly conceivable to us, becauſe that we never were ſenſible of

of any thing better than our preſent exiſtence. But for any being, which had ever enjoyed the happineſs of heaven, and had been in poſſeſſion of *glory with the Father*, to be deprived thereof, and to be ſent to dwell here in this world, encompaſſed within the narrow limits of this earthly tabernacle, and the heavy organs made of fleſh and blood, it muſt, literally ſpeaking, be to ſuch a being, an hell upon earth." So ſays that celebrated writer.

To the Letter are now added two Poſtſcripts. Concerning which nothing needs to be ſaid here. They who look into them, will ſee what they are.

One thing the author would ſay. He hopes, the whole is written in the way of reaſon and argument, with meekneſs and candour, without acrimony and abuſe: though not without a juſt concern for ſuch things as appear to him to be of importance.

Feb. 12, 1759.

A LETTER

WRITTEN IN THE YEAR 1730,

CONCERNING THE QUESTION,

Whether the Logos ſupplied the Place of an human Soul in the Perſon of JESUS CHRIST?

To PAPINIAN.

YOU have, it ſeems, heard of the correſpondence between *Eugenius* and *Philelutherus*, and particularly of an incidental queſtion concerning the *Arian* hypotheſis. You have been informed likewiſe, that I am well acquainted with this correſpondence. And, as it has excited your curioſity, you demand of me an account of it, and alſo my own opinion upon the point in debate.

If

If it were proper for me to deny you any thing, I ſhould entirely excuſe myſelf, and be perfectly ſilent: being apprehenſive, that touching upon a ſubject of ſo much niceneſs and difficulty, may occaſion ſome trouble to yourſelf as well as to me. But you are determined not to accept of any excuſes.

I muſt then, without farther preamble, declare to you, that I cannot but take the ſame ſide of the queſtion with *Philoleutherus*: though once, for ſome while, I was much inclined to the other.

However, whilſt I was favourable to the ſuppoſition, that the Logos was the ſoul of our Saviour, I was embarraſſed with a very conſiderable difficulty. For the Scriptures do plainly repreſent our bleſſed Saviour exalted to power and glory, as a reward of his ſufferings here on earth. But I was at a loſs to conceive, how that high being, *the firſt, and only immediately derived being, by whom God made the world* [1], ſhould

[1] Dr. *Clarke, Scripture-Doctrine*, &c. P. 1. num. 535. p. 86. "The third interpretation is, that *the Word* is a perſon deriving from the Father (with whom he exiſted before the world was) both his being itſelf, and incomprehenſible power and knowledge, and other divine attributes and authority, in a manner not revealed, and which human wiſdom ought not to preſume to explain."

Ib. Part. 2. p. 242. § ii. "With this firſt and ſupreme cauſe, and Father of all things, there has exiſted,

ſhould gain any exaltation by receiving, after his reſurrection and aſcenſion, a bright reſplendent human body, and being made the King and Lord of all good men in this world, and the judge of mankind, and, if you pleaſe to add likewiſe, being made higher than the angels, to whom, according to the ſame hypotheſis, he was vaſtly ſuperior before.

But to ſpeak my mind freely, I now entirely diſlike that ſcheme, and think it all amazing throughout, and irreconcileable to reaſon.

However, that we may not take up any prejudices from apprehenſions, which our own reaſon might

exiſted, from the beginning, a ſecond Divine Perſon, which is his Word or Son."

Page 297. § xxvi. "By the operation of the Son, the Father both made and governs the world."

Page 298. § xxvii. "Concerning the Son, there are other things ſpoken in Scripture, and the higheſt titles are aſcribed to him, even ſuch as include all divine powers, excepting abſolute independency and ſupremacy."

A part of Mr. *Peirce's* Paraphraſe upon Col. i. 15. 16. is in theſe words: "—and ſince he was the firſt Being that was derived from the Father. And that he muſt be the firſt derived from Him, is hence evident, that all other beings were derived from God, the primary and ſupreme cauſe of all, through his Son, by whom, as their immediate Author, all things were created, that are in heaven, and that are in earth, viſible and inviſible, &c."

might afford, I ſhall ſuſpend all inquiries of that ſort, and will immediately enter upon the conſideration of what the Scriptures ſay of the perſon of our Saviour.

He is called a *man* in many places of the Goſpels. And every body took him for a man, during his abode on this earth, when he converſed with all ſorts of people, in the moſt free and open manner. He frequently ſtiles himſelf *the Son of man.* He is alſo ſaid to be the *ſon of David,* and *the ſon of Abraham.* He is called a man, even after his aſcenſion. Acts xvii. 31. *He has appointed a day, in which he will judge the world in righteouſneſs, by that man whom he has ordained.* 1 Tim. ii. 5. *For there is one God, and one Mediator between God and men, the man Chriſt Jeſus.* And St. *Peter* to the Jews at *Jeruſalem.* Acts ii. 22. *Ye men of Iſrael, hear theſe words, Jeſus of Nazareth, a man approved of God among you by miracles, and wonders, and ſigns, which God did by him, in the midſt of you, as ye yourſelves alſo know.*

Now if Jeſus Chriſt be a man, he conſiſts of a human ſoul and body. For what elſe is a man?

This title and appellation of *man* being ſo often and ſo plainly given to our Saviour, muſt needs lead us to think, that he was properly man, unleſs there are ſome expreſſions of another kind, that are deciſive to the contrary. But we find, that he is not only called a man, but is alſo ſaid to be a man as we are, or like to us. Hebr. ii. 17. *Therefore in in all things it behoved him to be made like unto his brethren.*

brethren. iv. 15. *We have not an High-Prieſt, which cannot be touched with a feeling of our infirmities, but was in all points tempted like as we are, yet without ſin.* And ſee the ſecond chapter of that epiſtle throughout.

Beſide theſe plain expreſſions, deſcribing our Lord to be a man, and like to us; this point may be argued from a great number and variety of particulars related in the New Teſtament. For two Evangeliſts have recorded our Lord's Nativity. St. *Paul* ſays: *God ſent forth his Son, made of a woman, made under the law.* Gal. iv. 4. If it was expedient, that our Saviour ſhould be born into the world, as we are, and live in infancy, and grow up to manhood, as we do, and be liable to all the bodily wants, weakneſſes, and diſaſters, to which we are expoſed; muſt it not have been as needful, or more needful, and as conformable to the divine wiſdom, that he ſhould be alſo like unto us, in the other part, of which we are compoſed, a human ſoul, or ſpirit [2]. Moreover,

[2] "And when we ſay, that perſon was *conceived and born:* we declare, he was made really and truly man, of the ſame human nature, which is in all other men.—For *the Mediator between God and men is the man Chriſt Jeſus.* 1 Tim. ii. 5. *That ſince by man came death, by man alſo* ſhould *come the reſurrection of the dead.* 1 Cor. xv. 21. As ſure, then, as the firſt *Adam,*

Moreover, this ſuppoſition does beſt, if not only, account for our bleſſed Saviour's temptation, and every part of it. For how was it poſſible, that he ſhould be under any temptation, to try the love of God to him, by turning ſtones into bread, or by caſting himſelf down from a pinnacle of the temple? How could all the glories of this world, and the kingdoms

Adam, and we who are redeemed, are men; ſo certainly is the ſecond *Adam*, and our Mediator, man. He is therefore frequently called *the Son of man*, and in that nature he was always promiſed: firſt to *Eve*, as her ſeed, and conſequently, her ſon: then to *Abraham*. And that ſeed is Chriſt. Gal. iii. 16. and ſo the ſon of *Abraham*: next to *David*, . . . and conſequently, of the ſame nature with *David*, and *Abraham*. And as he was their ſon, ſo are we his brethren, as deſcendants from the ſame father *Adam*. *And therefore it behoved him to be made like unto his brethren. For he laid not hold on the angels, but on the ſeed of Abraham.* Hebr. ii. 16. 17. And ſo became not an angel, but a man.

"As then man conſiſteth of two different parts, body and ſoul, ſo does Chriſt. . . . And certainly, if the Son of God would vouchſafe to take the frailty of our fleſh, he would not omit the nobler part, *our ſoul*, without which he could not be man. For *Jeſus encreaſed in wiſdom, and ſtature*: one in reſpect of his body, the other of his ſoul. Luke ii. 52." *Pearſon upon the Creed. Art. iii. p.* 159. 160. *the fourth edition.* 1676.

kingdoms of it, be any temptation to him, who had made all things under the Supreme Being? Had he forgot the glory and power, which he once had? If that could be ſuppoſed, and that this want of memory of paſt things ſtill remained; it might be as well ſuppoſed, that he had no remembrance of the orders which he had received from God, and of the commiſſion with which God the Father had ſent him into the world.

The ſuppoſition, of Chriſt being a man, does alſo beſt account for his agony in the garden [3], and

 the

[3] Luke xxii. 44. *And being in an agonie. . . .* Και γενομενος εν αγωνια.] I would put the queſtion, whether it might not be thus tranſlated? *And being under great concern.* I will tranſcribe here a paſſage of an ancient writer, repreſenting the anxiety, or ſolicitude, of *Julius Ceſar*, and others, when *Octavius Ceſar*, then a young man, had a dangerous ſickneſs. Καλεπως δε διακειμενου, παντες μεν εν φοβῳ ησαν, αγωνιωντες ει τι πεισεται τοιαυτη φυσις, μαλιστα δε παντων ο Καισαρ. Διο πασαν ημεραν η αυλις παρων αυτω ευθυμιαν παρειχεν, η φιλης παμπων, ιατρους τε αποστελλειν εκ εων. Και πολε δειπνωντι ηγγειλε τις, ως εκλυτος ειη, και χαλεπως εχοι. Ο δε εκπηδησας ανυποδητος ηκεν ενθα ενοσηλευετο, και των ιατρων εδεητο εμπαθεστατα μεγας ων αγωνιας, και αυλος παρεκαθητο. κ. λ. *Nic. Damaſcen. De Inſtitutione Cæſaris Auguſti Ap. Valeſ. Excerpta. p.* 841.

I have obſerved, that ſome learned men ſeem ſtudiouſly to have avoided the word *agonie* in their tranſlations. In the Latin Vulgate is: Et factus in agonia.

But

the dark, yet glorious ſcene of his ſufferings on the croſs, and the concluding prayer there: *My God, my God, why haſt thou forſaken me?*

And the making the Logos to be the ſoul of Chriſt, does really annihilate his example, and enervate all the force, which it ſhould have upon us.

But it may be ſaid, that there are ſome texts, which lead us to think, that Jeſus Chriſt had an human body, but not an human ſoul: particularly, John i. 14. And Hebr. x. 5.

John i. 14. *And the Word was made fleſh, and dwelt among us.* But it ſhould be obſerved, that *fleſh*, in the ſcriptures both in the Old and New Teſtament, is oftentimes equivalent to *man.* Pſ. lvi. 5. *I will not fear what fleſh can do unto me.* Ver. 11. *I will not fear what man can do unto me.* And in innumerable

But *Beza* tranſlates, Et conſtitutus in angore. *Le Clerc's* French verſion is: Et comme il étoit dans une extrême inquietude . . And *Lenfant's*: Et comme il étoit dans un grand combat. . . Which laſt I do not think to be right. For the original word is not ἀγὼν but ἀγωνία. The *Syriac* verſion, as tranſlated into Latin by *Tremellius*, *Troſtius*, and others, is: Cum eſſet in timore, inſtanter orabat. I ſhall add a ſhort paſſage from *V. H. Vogleri Phyſiologia Hiſtoriæ Paſſionis J. C.* cap. 2. p. 4. Ideoque non immerito dici poteſt ἀγωνία (quam in defectu commodioris vocabuli angorem Latine vocemus) promptitudo rem quampiam aggrediundi, ſed cum timore et trepidatione.

able other places. And in the New Teſtament, Matth. xiii. 20. Luke iii. 6. John xvii. 2. Acts ii. 17. 1 Pet. i. 24.

What St. *John* ſays therefore is this: *And the word was made fleſh*, or took upon him the human nature [4].

St. *John* ſays 1 ep. iv. 2. 3. *Every ſpirit, that confeſſeth, that Jeſus Chriſt is come in the fleſh, is of God. And every ſpirit, that confeſſeth not, that Jeſus Chriſt is come in the fleſh, is not of God.* See likewiſe 2 ep. ver. 7.

It is well known, that in the early days of Chriſtianity, particularly in *Aſia*, where St. *John* reſided, there aroſe people, generally called *Docetes*, who denied the real humanity of Chriſt, and ſaid, he was a man in appearance only. Theſe St. *John* oppoſeth in his Epiſtles, if not in his Goſpel alſo. Againſt them he here aſſerts, that Jeſus had the innocent infirmities of the human nature, and that he really ſuffered, and died. But when he ſays, that *Jeſus Chriſt came in the fleſh*, he does not deny, that he had an human ſoul, or was man com-

 pletely.

[4] "He took upon him our human-nature, became himſelf a man, ſubject to the like frailties with us, and lived and converſed freely amongſt men." *Dr. Clarke's Paraphraſe of St. John* i. 14. *the fourth edition.* 1722.

pletely. Indeed, it is here implied, that he was man, as we are. [5]

Hebr. x. 5. *Wherefore, when he cometh into the world, he ſaith: Sacrifice and offering thou wouldſt not, but a body haſt thou prepared me.*

But

[5] Ecce in quibus verbis ſuis omnino manifeſtant negare ſe, quod ad unitatem perſonæ Chriſti etiam humana anima pertineat; ſed in Chriſto carnem et divinitatem tantummodo confiteri. Quandoquidem cum penderet in ligno, illud, ubi ait, *Pater, in manus tuas commendo ſpiritum meum*, divinitatem ipſam volunt eum intelligi commendaſſe Patri, non humanum ſpiritum, quod eſt anima. . . Et his atque hujuſmodi ſanctarum ſcripturarum teſtimoniis non reſiſtant, fateanturque Chriſtum, non tantum carnem, ſed animam quoque humanam Verbo unigenito coaptaſſe. . . Aut ſi eo moventur quod ſcriptum eſt, *Verbum caro factum eſt*, nec illic anima nominata eſt: intelligant, carnem pro homine poſitam, a parte totum ſignificante locutionis modo, ſicuti eſt, *Ad te omnis caro veniet.* Item, *Ex operibus legis non juſtificabitur omnis caro.* Quod apertius alio loco dixit: Ex *lege nemo juſtificabitur.* Itemque alio: *Non juſtificatur homo ex operibus.* Sic itaque dictum eſt, *verbum caro factum eſt:* acſi diceretur, Verbum homo factum eſt. Veruntamen iſti, cum ejus ſolam humanam carnem velint intelligi hominem Chriſtum, non enim negabunt hominem, de quo apertiſſime dicitur, unus mediator Dei et hominum homo Chriſtus Jeſus . . . &c. *Aug. Contr. ſermon. Arian. cap.* ix. *tom.* viii.

But it is reaſonable to think, that [6] a part is here put for the whole, and that the word, *body*, is not to be underſtood excluſively of the ſoul. St. *Paul* writes to the *Romans*: *I beſeech you, therefore, that ye preſent your bodies a living ſacrifice to God.* ch. xii. 1. But no one ought hence to conclude, that the *Romans* had not ſouls as well as bodies, or that their ſouls might be neglected. No. The faculties of the mind, as well as the members of the body, were to be conſecrated to God, and employed in his ſervice. At the beginning of the next chapter St. *Paul* ſays: *Let every ſoul be ſubject to the higher powers.* Where the other part of the human nature is put for the whole.

And it is manifeſt from ch. ii. 16. . . 18. and other places, that the writer of the epiſtle to the *Hebrews* believed Chriſt to be man, or to have the human nature complete, like unto us. It would therefore

[6] *A body* here is a ſynecdochical expreſſion of the human nature of Chriſt. So is *fleſh* taken, when he is ſaid to be *made fleſh*. For the general end of his having *this body* was, that he might therein and thereby yield obedience, or do the will of God. And the eſpecial end of it was, that he might have *what to offer* in ſacrifice to God. But neither of theſe can be confined unto his body alone. For it is the ſoul, the other eſſential part of the human nature, that is the principle of obedience." *Dr. J. Owen upon Hebr. x.* 5. *p.* 29.

therefore be very unreaſonable to underſtand *body* in this place excluſively of the ſoul.

The words of the apoſtle are a quotation from Pſ. xl. prophetically repreſenting the readineſs of Chriſt to do the will of God in this world.

Wherefore when he cometh into the world, he ſaith. "Which [7] words are capable of two interpretations. They may relate to our Lord's nativity, when he literally entered into the world. Or they may relate to the entrance upon his miniſtry. Then it was, that *the Father ſanctified him, and ſent him into the world.* John x. 36. and xvii. 18. And then it was that he devoted himſelf to God entirely. Nor can it be well doubted, that the prayer, which Jeſus made, when he was baptiſed, and received the Spirit, which is mentioned Luke iii. 31. contained a declaration equivalent to that in this place: *Lo, I come to do thy will, o God.* Compare John v. 30. and vi. 38."

I will now conſider ſome texts, which have been thought by ſome to repreſent to us the pre-exiſtence of the ſoul of our Saviour, before his conception in the womb of the virgin *Mary*.

The form of God, Philip. ii. 6. ſeems to me to have been enjoyed by our Lord in this world. It [8] denotes

[7] See *Beauſobre upon Heb.* x. 5.

[8] Μορφη, *forma*, in noſtris libris non ſignificat æternum et occultum aliquid, ſed id quod in oculos incurrit,

denotes his knowledge of the hearts of men, his power of healing diſeaſes, and raiſing the dead, and working other miracles, at all times, whenever he pleaſed, and all the other evidences of his divine miſſion. This ſenſe does wonderfully accord with what our Lord ſays, John x. 34 . . 36. and in many other places of that Goſpel. *Is it not written in your law, I ſaid, Ye are Gods? If he called them Gods, to whom the word of God came, and the ſcripture cannot be broken, ſay ye of him, whom the Father has ſanctified, and ſent into the world, thou blaſphemeſt, becauſe I ſaid, I am the Son of God?* But though he had ſo great power, *he made himſelf of no reputation:* he lived in a mean condition, and ſubmitted to the reproaches of enemies, and at laſt to death itſelf. Which was plainly a voluntary ſubmiſſion. For being innocent, he needed not to have died, but might have been tranſlated without taſting death.

If this be the meaning of the text, then 2 Cor. viii. 9. is alſo explained: that [9] *though he was rich, yet for our ſakes he became poor.*

John

incurrit, qualis erat eximia in Chriſto poteſtas ſanandi morbos omnes, ejiciendi dæmonas, excitandi mortuos, mutandi rerum naturas: quæ vere divina ſunt, ita ut Moſes, qui tam magna non fecit, dictus ob id fuerit Deus Pharaonis. *Grot. in Philip.* ii. 6.

[9] Id eſt, cum vi polleret omnis generis miracula patrandi, etiam mortuos reſuſcitandi, perſonam tamen geſſit tam humilem, ut ne domum quidem haberet propriam. *Grot. in loc.*

John i. 15. *John bare witneſs of him . . . He that cometh after me, is preferred before me.* And ver. 30. *This is he of whom I ſaid: after me cometh a man, which is preferred before me. For he was before me.* But I apprehend, that *John* the Baptiſt does not here ſay, that Jeſus was before him in time. But he ſays: "He who comes after me, has always been before me, or in my view. For he is my chief, or prince, or principal." This ſuits what he ſays of the great dignity, and tranſcendent excellence of our Lord's perſon and character, at ver. 27. *Whoſe ſhoes latchet I am not worthy to unlooſe:* and ver. 23. *I am the voice of one crying in the wilderneſs, Make ſtraight the way of the Lord:* that is, "I am the harbinger, or forerunner, of the great perſon, who is about to appear among you. "I am come before him to prepare for his reception."

John viii. 58. may be thought a ſtrong text for the pre-exiſtence of our Saviour's ſoul. But really he there only repreſents his dignity, as the Meſſiah, the ſpecial favour of God toward him, and the importance of the diſpenſation by him. It is a way of ſpeaking, reſembling that in Rev. xiii. 8. *Whoſe names are written in the book of life, of the lamb, ſlain from the foundation of the world,* and explained 1 Pet. i. 20. *Who verily was fore-ordained before the foundation of the world* [10]. See alſo Eph. i. 4. 2 Tim i. 9. Tit.

[10] Fuerat ante Abrahamum Jeſus divina conſtitutione: infra xvii. 5. Apoc. xiii. 8. 1 Pet. i. 20. Conſtat

Tit. i. 2. The Jewiſh people have a ſaying, that [11] the Law was before the world was created. In like manner the diſpenſation by the Meſſiah was before the diſpenſation of *Abraham*, in dignity, nature, and deſign, though not in time.

The Jews were much offended at the words, recorded in the 56th verſe. Nevertheleſs our Lord does not there ſay, that he had ſeen *Abraham*, or that *Abraham* had ſeen him in perſon. What he ſays is this: *Your father Abraham rejoiced to ſee my day. And he ſaw it and was glad*; that is, "he earneſtly deſired to ſee the time, when all the nations of the earth ſhould be bleſſed, through his promiſed ſeed, the Meſſiah. And *by faith he ſaw it, and was glad.*" Compare Hebr. xi. 13. [12].

Another

Conſtat hoc, quia de ipſo ipſiuſque Eccleſiâ myſtice dictum erat, recente humano genere, futurum, ut ſemen muliebre contereret caput ſerpentis. *Grot. in Joh.* viii. 58. *Vid. et Bez, in loc.*

[11] Sic *Legem fuiſſe ante mundum*, aiunt Hebræi. Vide Thalmudem de Votis. *Grot. ad Joh.* xvii. 5.

[12] Ceterum, ex Hebræorum idiotiſmo, *dies alicujus* nihil aliud declarat, quam ſpatium quo vixerit aliquis, aut inſigne quidpiam, quod ipſi vel facere vel ferre contigit. Quæ res notior eſt, quam ut teſtimonio egeat. *Dies* ergo *Domini* nihil aliud ſignificat, quam ipſius adventum in carnem. Vidit enim eum eminus Abraham,

Another text proper to be conſidered here is John xvii. 5. *And now, o Father, glorify thou me with the glory, which I had with thee before the world was.* But this, according to the Jewiſh phraſeology, may be very well underſtood of the glory, always deſigned for the Chriſt by the immutable purpoſe of God. See *Grotius* upon the place. That our Lord had not, before his nativity, the glory which he here prays for, is apparent from the whole tenor of the Goſpel, and from clear and manifeſt expreſſions in the context. For the glory, which he now prays for, is the reward of his obedience, ver. 4. *I have finiſhed the work, which thou gaveſt me to do. And now, o Father glorify thou me . . .* And St. Paul ſays, Phil. ii. 9. *Wherefore God alſo has highly exalted him.* Heb. ii. 9. *. . for the ſuffering of death he was crowned with glory and honour.* Ver. 10. *For it became him, for whom are all things, and by whom are all things, in bringing many ſons to glory, to make the captain of their ſalvation perfect through ſufferings.* And Hebr. xii. 2. *Looking unto Jeſus, who for the joy that was ſet before him, endured the croſs, deſpiſing the ſhame. And*

Abraham, fidei nimirum oculis, ut declaratur Hebr. xi. 13 . . . *Ac gaviſus eſt, . . .* Reſpicit autem expreſſe Chriſtus ad id quod dicitur. Gen. xvii. 17. Abrahamum, accepta de naſcituro ſibi illo ſemine promiſſione, ſeſe proſtraviſſe, et riſiſſe. Unde et ipſi Iſaaco nomen impoſuit Dominus. *Bez. ad Joh.* viii. 56.

And is ſet down on the right hand of the throne of God. And Luke xxiv. 26. Our Saviour ſays to his diſciples, in the way to *Emmaus: Ought not the Chriſt to have ſuffered theſe things, and to enter into his glory?* And St. *Peter*, 1 ep. i. 10. 11. *Of which ſalvation the Prophets have inquired . . Searching what, or what manner of time the ſpirit of Chriſt which was in them did ſignify, when it teſtified beforehand the ſufferings of Chriſt, and the glory that ſhould follow.* And St. *Paul*, Acts xxvi. 22. 23. . . *ſaying no other things than thoſe, which the Prophets and Moſes did ſay ſhould come: that the Chriſt ſhould ſuffer, and that he ſhould be the firſt that ſhould riſe from the dead.* All harmonious, as we ſee, that the glory of the Meſſiah was ſubſequent to his obedience and ſufferings on this earth. See likewiſe Rom. i. 3. 4.

Nor can I forbear to obſerve to you, that *Auguſtin*, who has largely conſidered the words of John xvii. 5. and in ſo doing, quotes Eph. i. 4. and Rom. i. 1 . . 4. underſtands them of Chriſt's human nature, and explains them in the ſame manner that I have done. Quaſi vero quiſquam regulam fidei intuens, Filium Dei negaturus eſt prædeſtinatum, qui eum negare hominem non poteſt. Recte quippe dicitur non prædeſtinatus ſecundum id quod eſt Verbum Dei, Deus apud Deum. . . Illud autem prædeſtinandum erat, quod nondum erat, ut ſuo tempore fieret, quemadmodum ante omnia tempora prædeſtinatum erat, ut fieret. Quiſquis igitur Dei Filium prædeſtinatum

negat, hunc eundem filium hominis negat . . . ſecundum hanc ergo prædeſtinationem etiam clarificatus eſt antequam mundus eſſet, ut eſſet claritas ejus ex reſurrectione mortuorum apud Patrem, ad cujus dextram ſedet. Cum ergo videret illius prædeſtinatæ ſuæ clarificationis veniſſe jam tempus, ut et nunc fieret in redditione, quod fuerat in prædeſtinatione jam factum, oravit, dicens: *Et nunc clarifica me tu Pater apud temetipſum, claritate, quam habui priuſquam mundus eſſet, apud te:* tanquam diceret, Claritatem quam habui apud te, id eſt, illam claritatem, quam habui apud te in prædeſtinatione tua, tempus eſt, ut apud te habeam etiam vivens in dextrâ tuâ. *Auguſt. In Joan. Evang. cap.* 17. *Tr. cv. n.* 8. *ed. Bened. tom.* 3. *p.* 2.

It has been thought by ſome, [13] that Chriſt, or the Son, appeared to the Patriarchs, and was oftentimes ſent upon meſſages to men by the Supreme Being, before the times of the Goſpel. But where is the proof of this? It was the opinion of ſome of the ancient writers of the Church, who had a philoſophy that was a mixture of Pythagoriſm and Platoniſm. Nevertheleſs, this ſuppoſition, that God had employed the Son in former times, before the Goſpel, is overthrown by the very firſt words of the Apoſtle in the epiſtle to the Hebrews. *God, who at ſundry times*

[13] That opinion is modeſtly rejected by Mr. *Peirce*, in his Paraphraſe on the Epiſtle to the *Hebrews*, Chap. i. ver. 2.

times and in divers manners ſpake in time paſt unto the fathers by the Prophets, has in theſe laſt days ſpoken unto us by his Son. It is alſo inconſiſtent with the Apoſtle's arguments to care and circumſpection, ſtedfaſtneſs and perſeverance, which follow afterwards, Hebr. ii. 1. 2. 3. *Therefore we ought to give the more earneſt heed to the things which we have heard . . . For if the word ſpoken by angels was ſtedfaſt . . . how ſhall we eſcape, if we neglect ſo great ſalvation, which at the firſt began to be ſpoken by the Lord, and was confirmed unto us by them that heard him?* See likewiſe ch. iii. 1. *For this man was counted worthy of more honour than Moſes . . .* ver. 6. But Chriſt, as a Son *over his own houſe.*

Still it may be ſaid, that nothing but the pre-exiſtence of the ſoul of Chriſt can ſuit thoſe expreſſions of his being *ſent from God*, and *coming from God.*

To which I anſwer, that the account here given by me is well ſuited to all ſuch expreſſions in their utmoſt latitude, according to the ſtile of Scripture. For we may be all ſaid to be ſent by God into the world, without the ſuppoſition of a pre-exiſtent ſoul. Eſpecially are Prophets ſent from God. But above all, Jeſus is moſt properly *the ſent of God*, as he had the higheſt and moſt important commiſſion.

St. John i. 6. *There was a man ſent from God, whoſe name was John.* Nevertheleſs none ſuppoſe that *John* the Baptiſt came directly from heaven:

but only, that he was inſpired, and had a divine command to appear in the world, and bear witneſs concerning the Chriſt, who would come preſently after him.

And the commiſſion, which our Lord gave to his Apoſtles, is expreſſed by himſelf after this manner, John xvii. 18. *As thou haſt ſent me into the world, even ſo have I ſent them into the world.* And xx. 21. *As my Father has ſent me, ſo ſend I you.*

But, as before ſaid, Jeſus is *the ſent of God*, as he had the higheſt commiſſion. John iii. 34. *He whom God hath ſent, ſpeaketh the words of God.* ch. iv. 34. *My meat is to do the will of him that ſent me.* ch. v. 38. *Ye have not his word abiding in you. For whom he has ſent, ye believe not.* See alſo ver. 23. 24. 30. 34. 36. And x. 36. *Say ye of him, whom the Father has ſanctified, and ſent into the world, Thou blaſphemeſt, becauſe I ſaid, I am the Son of God?* And in the hiſtory of the cure of the blind man, recorded in the ix. chapter of the ſame Goſpel, at ver. 7. *And ſaid unto him: Go, waſh in the pool of Siloam, which is by interpretation, Sent.* Probably here is an alluſion to our Lord's character, as *the ſent of God.* And there may be an intimation intended, that he is the *Shiloh*, ſpoken of in Gen. xlix. 10.

There are ſome other texts needful to be taken notice of here. John xiii. 3. *Jeſus knowing that he was come from God, and went to God.* οτι απο θεου εξηλθε. xvi. 27. *For the Father himſelf loveth you, becauſe ye have loved*

loved me, and have believed that I came out from God; οτι εγω παρα του θεου εξηλθον. ver. 28. *I am come forth from the Father, and am come into the world. Again, I leave the world, and go to the Father.* Εξηλθον παρα του πατρος. This expreſſion is explained in chap. viii. 42. Whence we perceive, that [14] thereby is intended our Lord's Divine commiſſion. *Jeſus ſaid unto them: If God were your Father, ye would love me. For I proceeded forth, and came from God. Neither came I of myſelf, but he ſent me.* Εγω γαρ εκ του θεου εξηλθον, και ηκω· κ. λ.

The reproaches, and contradictions, which our Lord met with, and the ſufferings of his death, are often ſet before us. But if the Logos, that high and exalted ſpirit, in the *Arian* ſenſe, was the ſoul of Chriſt; this part of his humiliation, in clothing himſelf with an human body, would have been frequently repreſented, and deſcribed, in the cleareſt and moſt emphatical expreſſions.

Here, if I miſtake not, is a proper place for ſetting down thoſe obſervations upon this ſcheme, which reaſon may ſuggeſt, and were paſſed over before.

In *the firſt place*, I do not apprehend it poſſible, that ſo glorious and perfect a ſpirit ſhould undergo ſuch diminution, by being united to an human body, as to become thereby unconſcious, or to be greatly

 enfeebled.

[14] Voyez cette façon de parler expliquée ci deſſus. ch. viii. 42. par la miſſion. *L'Enfant upon John* xvi. 27.

enfeebled. I think, that if this ſpirit were to animate, and take upon it the part of a ſoul in an human body, its power, cogitation, and knowledge, would ſubſiſt, and remain, even in its infant ſtate. In ſhort, the human body would be ſwallowed up by this great ſoul. That ſoul would exert itſelf in the body, and ſuſtain it with all facility, without reſt, food, or any other refreſhment, againſt all pain, and uneaſineſs, and every kind of infirmity. This, I ſay, would be the caſe, ſuppoſing ſo great a being to take upon it a human body. If an angel (as is ſuppoſed) can move with agility a material vehicle, made denſe enough to be ſenſible to human eyes; what influence would not this powerful Logos have over the groſſeſt human body? But this is not agreeable to fact, as repreſented in the New Teſtament. For there Jeſus is ſaid, to have *encreaſed in wiſdom*, as he grew up. And he had hunger, and thirſt, and was *wearied with journeying*, and had all the ſinleſs infirmities of the human nature, and was ſubject to death.

But, *ſecondly*, ſuppoſing this humiliation to be poſſible, I think, it could not be reaſonable. It is not reaſonable, that ſo great a being ſhould ſubmit to unconſciouſneſs, or any ſuch-like debilitation. Conſequently, it cannot be required by God. It is incongruous to all juſt notions of things, that any other ſpirit, beſide a human ſoul, ſhould be made ſubject to the infirmities of human fleſh.

I forbear

I forbear mentioning ſome things, which appear to me conſequences from the Logos (in the *Arian* ſenſe of that term) being the ſoul of our bleſſed Saviour. And, as they are not mentioned, they need not affect you, unleſs they ſhould occur to your thoughts.

I now proceed to the introduction to St. *John*'s goſpel. For I believe, you may be of opinion, that I muſt not paſs it by entirely, notwithſtanding its difficulty. I will therefore explain it briefly, or a part of it at leaſt, according to the beſt of my ability: ſtill willing, however, to receive farther light from any one that ſhall afford it.

In the beginning was the word. By *beginning*, I think, cannot be intended the beginning of the goſpel, but of the creation, or rather always, from eternity *was the Word. And the Word was with God:* that is, was always with God, though not fully manifeſted, 'till theſe laſt days of the world [15]. *And the Word was God.* Και θεος ην ο λογος. Which ſometimes has been rendered thus: *And God was the Word.* But there are learned men, who ſay, that then the Greek would

[15] 1 John i. 2. *For the Life was manifeſted. And we have ſeen it, and bear witneſs, and ſhew unto you that eternal life, which was with the Father, and was manifeſted unto us.*

1 Tim. iii. 16. *And without controverſy, great is the myſtery of godlineſs. God was manifeſt in the fleſh.*

would have been Και ο θεος ην λογος: and, that the article being joined with λογος, therefore that is the antecedent, and our tranſlation is right.

Here I had been wont to ſubmit to what Dr. *Clarke* ſays, *The Scripture Doctrine of the Trinity*, P. i. numb. 535. "Of theſe words there are only three interpretations. The firſt is, that the Word was that ſame perſon, whom he was with. And that is both a contradiction in terms, and alſo the antient hereſy of *Sabellius*." But now that does not move me. I am of opinion, that *God* here is the ſame God that was mentioned before. St. *John* uſeth a gradation. Firſt he ſays, *the Word was* always, before all time. Then he adds: *and was with God:* and laſtly, that he *was God* himſelf. What follows confirms this interpretation, ver. 3. *All things were made by him, and without him was not any thing made that was made.* Who ſhould this be, but God the Father, the one living and true God, and author of life, and all being? Are there more creators than one? Would any Jew, or diſciple of Jeſus, aſcribe [16] the creation of the world to any, but God, or his

[16] The creation of the world is always aſcribed to the one living and true God, in the Old and New Teſtament. Gen. i. Ex. xxii. Job xxi. 13. xxvi. 13. Pſ. xxxiii. 6. cxxxvi. 5 . . 10. cxlvi. 5. 6. Iſ. xlii. 5. xlv. 12. li. 13. Jer. x. 12. li. 15. and elſewhere. Acts iv. 24. xiv. 15. xvii. 24. Rev. iv. 8 . . 11. x. 6. xiv. 7.

his reaſon, or underſtanding, or diſcretion, his wiſdom, his power, his word, his ſpirit, which is the ſame as God himſelf? ver. 10. *He was in the world, and the world was made by him.* This needs no comment. ver. 11. *He came to his own, and his own received him not.* I pray, whoſe people were the Jews, but God's, his, who ſtiled himſelf Jehovah? He now came, in Jeſus, to his own people. But they received him not.

St. *John* therefore intends the one true God, not any inferior deity.

Shall I ſhew this more particularly from other places of his goſpel? It is obſervable, that St. *John*, out of the many diſcourſes of Jeſus, (a great part of which he has omitted, as appears from ch. xx. 30. 31. xxi. 25.) has ſelected thoſe, in which our Lord ſpeaks very expreſsly of the commiſſion, which he had received from the Father, and of his near, and intimate union with him.

In all the goſpels our Saviour aſcribes his miracles to the Father, particularly in Luke xi. 20. and Matt. xii. 28. And the people do the ſame. *And when the multitudes ſaw it, they marvelled, and glorified God, which had given ſuch power to men.* Matt. ix. 8.

But in none of the goſpels is this done ſo frequently, and ſo expreſsly, as in St. *John*'s, ch. v. 9. *The Son can do nothing of himſelf, but what he ſeeth the Father do:* and onward to ver. 27. and ver. 30.. 32. and ver. 36. 37. ch. viii. 18. *The Father that hath ſent*

ſaying: Behold a virgin ſhall conceive, and ſhall bring forth a Son. And they ſhall call his name Emmanuel, which is, God with us. And John iii. 34. 35. *For he whom God hath ſent, ſpeaketh the words of God. For God giveth not the Spirit by meaſure unto him. The Father loveth the Son, and hath given all things into his hand.* Col. i. 19. *For it pleaſed the Father, that in him ſhould all fulneſs dwell.* And ch. ii. *In whom are hid all the treaſures of wiſdom and knowledge.* And ver. 19. *For in him dwelleth all the fulneſs of the Godhead bodily.*

And we beheld his glory, the glory as of the only-begotten of the Father. As before hinted, it was not *the Word*, which St. *John* and others beheld, but Jeſus, in whom the Word dwelled. Him they beheld. And his greatneſs was conſpicuous: ſo that he appeared, and they knew him, to be, *the only-begotten of the Father*, or the Meſſiah.

Only-begotten Son. The ſame phraſe is again in John iii. 16. and 18. in our Lord's conference with *Nicodemus*. *Only-begotten*, and *well-beloved Son*, are equivalent. This laſt is the phraſe in ſeveral texts: as Matt. iii. 17. Mark i. 11. Luke iii. 22. Matt. xvii. 5. Mark ix. 7. Luke ix. 35. So Prov. iv. 3. *For I was my Father's ſon, tender, and only-beloved in the ſight of my mother.* Comp. 1 Chron. xxix. 1.

The Chriſt, or *the Meſſiah*, and *the Son of God*, are equivalent in the New Teſtament. Matt. xvi. 16. *Peter*'s applauded confeſſion of our Lord's character

is

is in theſe words: *Thou art the Chriſt, the Son of the living God.* So likewiſe John vi. 69. But in Mark viii. 29. it is: *Thou are the Chriſt of God.* And Luke ix. 20. *the Chriſt of God.*

And that in the language of the Jews the titles of *Meſſiah* and *Son of God* are the ſame, may be ſeen in Matt. xxvi. 63. and Luke xxii. 66. 70. But now I ſhall argue it more particularly from St. *John*'s Goſpel, ch. i. 34 . . 49. *John* the Baptiſt bears teſtimony to Jeſus under ſeveral characters, all equivalent to that of the Meſſiah. *And I ſaw*, ſays he, *and bare record, that this is the Son of God. Again, the next day after John ſtood, and two of his diſciples. And looking upon Jeſus, as he walked, he ſaith: Behold the Lamb of God.* Theſe diſciples are convinced . . . *one of them, which heard John, was Andrew, Simon Peter's brother. He firſt findeth his own brother Simon, and ſaith unto him: We have found the Meſſias. . . . . Philip findeth Nathanael, and ſaith unto him: We have found him, of whom Moſes in the Law and the Prophets did write, Jeſus of Nazareth, the ſon of Joſeph. Nathanael* likewiſe, after ſome heſitation, is convinced, and makes a like profeſſion, ſaying: *Rabbi, thou art the Son of God, thou art the King of Iſrael.*

All theſe pious men, acquainted with the ſcriptures of the Old Teſtament, upon the ground of *John*'s teſtimony, and their own converſation with Jeſus, under ſomewhat different appellations, but of one and the ſame meaning, acknowledge Jeſus to be

the Chriſt. See alſo John ix. 35. 36. and 1 John v. 1. 5.

The Jews, it is likely, had learned this title and character of the Meſſiah from Pſ. ii. 7. 12. And ſee 2 Sam. vii. 14.

When Jeſus was baptiſed, he was ſolemnly and publicly declared to be the Meſſiah. *There came a voice from Heaven, ſaying: This is my beloved Son, in whom I am well pleaſed.* After which, having been led up of the Spirit into the wilderneſs, the tempter, when he came to him, ſaid: *If thou be the Son of God*, that is, if indeed thou art *the Son of God* [17], or the Chriſt, *command, that theſe ſtones be made bread.*

I would now endeavour to ſhew, upon what accounts Jeſus is in the Scriptures ſaid to be *the Son of God.*

Sonſhip is a term of nearneſs, dearneſs, and affection. In general, Jeſus is the Son of God, or eminently ſo, as he is, ſo far as we know, the perſon in all the world, moſt dear to God the Father. To be more particular.

1. Jeſus is the Son of God, upon account of his miraculous conception and birth.

Luke

[17] Il y a ſimplement dans le Grec, *ſi vous êtes Fils de Dieu*, ſans article. On ne laiſſe pas de l'ajouter. Car le miracle, que le diable exige de J. C. montre, qu'il ne s'agit pas de ſavoir, *ſi Jeſus eſt enfant de Dieu*, mais s'il eſt *le Fils de Dieu*, par excellence, c. a. d. le Meſſie. *L' Enfant ſur Matt.* iv. 3.

Luke i. 31 . . . 35. *An angel appeared to Mary, and ſaid unto her: Fear not, Mary. For thou haſt found favour with God. And behold, thou ſhalt conceive in thy womb, and ſhalt bring forth a Son, and thou ſhalt call his name Jeſus. He ſhall be great, and ſhall be called the Son of the Higheſt . . . The Holy Ghoſt ſhall come upon thee, and the power of the Higheſt ſhall overſhadow thee. Therefore alſo that holy thing, which ſhall be born of thee, ſhall be called the Son of God.* A like hiſtory of our Saviour's nativity is in the firſt chapter of St. *Matthew*'s Goſpel.

2. Jeſus is the Son of God, upon account of the eſpecial commiſſion given him by the Father, and the extraordinary qualification, beſtowed upon him in order to his fulfilling it.

John x. 36. *Say ye of him, whom the Father has ſanctified, and ſent into the world, thou blaſphemeſt, becauſe I ſaid, I am the Son of God.*

When our Lord was baptiſed, *the Spirit of God deſcended like a dove, and reſted upon him.* Matt. iii. 16. Mark i. 10. Luke iii. 21. 22. And John i. 32. . . . 34. *And John bare record, ſaying: I ſaw the Spirit deſcending from heaven, like a dove, and it abode upon him . . . And I ſaw, and bare record, that this is the Son of God.* And ch. iii. 34. ſays *John* the Baptiſt again: *God giveth not the Spirit by meaſure unto him.* Iſ. xi. 1 . . . 3. *And there ſhall come forth a rod out of the ſtem of Jeſſe, and a branch ſhall grow out of his root. And the Spirit of the Lord ſhall*

reſt upon him, the ſpirit of wiſdom and underſtanding, the ſpirit of counſel, and might, the ſpirit of knowledge, and of the fear of the Lord. And ſhall make him of quick underſtanding in the fear of the Lord. . . Comp. Iſ. xlii. 1 . . 4. lxi. 1 . . 3. and Matt. xii. 17. and Luke iv. 18. 19.

By virtue of this moſt plentiful and extraordinary communication of the Spirit, *without meaſure*, or *the indwelling of the Father's fullneſs in him*, as the ſame thing is at other times expreſſed, or his being *in the boſom of the Father*, and acquainted with all his counſels, Jeſus knew the whole will of God concerning the ſalvation of men, and ſpake the words of God with full authority, and wrought miracles of all kinds, whenever he pleaſed, and knew the thoughts and characters of men, and things at a diſtance, and things to come.

3. Jeſus is the Son of God, upon account of his reſurrection from the dead, on the third day, to die no more.

Rom. i. 3. 4. *Concerning his Son Jeſus Chriſt, our Lord, which was made of the ſeed of David, according to the fleſh, and declared to be the Son of God with power, according to the ſpirit of holineſs, by the reſurrection from the dead.* And Hebr. i. 6. *When he bringeth in the firſt-begotten into the world, he ſaith: And let all the angels of God worſhip him.* Which ſome have underſtood of our Lord's coming into the world, at his nativity. But more generally interpreters

preters have underſtood it of our Lord's entering into his glory, and taking poſſeſſion of his kingdom after his reſurrection. Which brings me to another thing.

4. Jeſus is the Son of God, on account of his exaltation to God's right-hand, and being inveſted with authority and dominion over all fleſh, and conſtituted judge of the world, by whom God will paſs ſentence upon all mankind.

John iii. 35. *The Father loveth the Son, and hath given all things into his hand.* Chap. v. 21. 22. *The Father judgeth no man, but hath committed all judgment unto the Son, that all men ſhould honour the Son, even as they honour the Father.* Hebr. i. 1. 2. *God . . . has in theſe laſt days ſpoken unto us by his Son, whom he has appointed heir,* or lord, *of all things.* Ch. iii. 5. 6. *Moſes verily was faithful in all his houſe, as a ſervant. . . . But Chriſt as a Son over his own houſe.*

5. Another token of the eſpecial love of the Father for Jeſus Chriſt, as his own Son, is the pouring out of abundance of ſpiritual gifts, though in different degrees, upon his Apoſtles, and all who believed in him after his reſurrection.

John i. 32 . . 34. *And John bare record, ſaying: I ſaw the Spirit deſcending from Heaven, like a dove. And it abode upon him. And I knew him not. But he that ſent me to baptiſe with water, the ſame ſaid unto me: Upon whom thou ſhalt ſee the Spirit deſcending, and remaining, the ſame is he, which baptiſeth with the Holy*

Ghoſt. And I ſaw, and bare record, that this is the Son of God. Comp. Matt. iii. 11. Mark i. 8. Luke iii. 16.

John vii. 37 . . 39. *In the laſt day, that great day of the feaſt, Jeſus ſtood, and cried, ſaying: If any man thirſt, let him come to me, and drink. He that believeth on me, as the Scripture hath ſaid, out of his belly ſhall flow rivers of living water. This ſpake he of the Spirit, which they that believe on him ſhould receive. For the Holy Ghoſt was not yet given, becauſe that Jeſus was not yet glorified.*

Acts xi. 15. 16. *And as I began to ſpeak, the Holy Ghoſt fell on them, as on us at the beginning. Then remembered I the word of the Lord, how that he ſaid: John indeed baptiſed with water: But ye ſhall be baptiſed with the Holy Ghoſt.* See Acts i. 5. and ii. 1 . . 36.

Gal. iv. 6. *And becauſe ye are ſons, God hath ſent forth the Spirit of his Son into your hearts, crying: Abba, Father.*

Eph. iv. 8 . . 11. *When he aſcended up on high, he gave gifts unto men. . . . And he gave ſome Apoſtles, and ſome Prophets, and ſome Evangeliſts, and ſome Paſtors, and Teachers.*

Upon all theſe accounts, and not only upon account of his miraculous conception and birth, is Jeſus *the Son of God.* The texts alledged under each particular ſufficiently ſhew, that they are all juſtly mentioned, and that none of them ought to be omitted.

There

There are ſome expreſſions in St. *Luke's* hiſtory of our Lord's nativity of a virgin mother, which ſhew the truth of this obſervation. They likewiſe manifeſtly ſhew, that it is in reſpect to his humanity, and the dignity conferred upon it, that he has the title of *the Son of God.* The expreſſions, which were partly alledged before, are exceeding remarkable. *And the angel ſaid unto her: Fear not, Mary. For thou haſt found favour with God. And behold, thou ſhalt conceive in thy womb, and ſhalt bring forth a Son. And thou ſhalt call his name Jeſus. He ſhall be great, and ſhall be called the Son of the Higheſt. And the Lord God ſhall give unto him the throne of his Father David. And he ſhall reign over the houſe of Jacob for ever. And of his kingdom there ſhall be no end.* Luke i. 33.

Upon all the fore-mentioned accounts, then, and his tranſcendent greatneſs, Jeſus is *the Son of God.* And all theſe things may be ſuppoſed to be comprehended in that expreſſion. Hebr. i. 9. *Thou haſt loved righteouſneſs, and hated iniquity. Therefore God, even thy God, hath anointed thee with the oil of gladneſs above thy fellows.* The words are a quotation from Pſ. xlv. 7. and ſeem to have been originally intended of *Solomon,* who by divine choice and deſignation was preferred before his brethren. 1 Chron. xxviii. 5. But they are alſo fitly applied to the Meſſiah, who has been greatly diſtinguiſhed, and highly honoured above *his brethren:* meaning men, of whoſe nature he partook,

partook, Heb. ii. 14. 16. 17. or prophets, who had the Spirit in a due, but leſs meaſure, beſtowed upon them.

All theſe prerogatives has God the Father, in his unſearchable wiſdom, conferred upon Jeſus of *Nazareth*, whom he choſe, and appointed to be the Meſſiah: who is alſo *the ſeed of the woman*, that ſhall bruiſe the head of the ſerpent, Gen. iii. 15. and *the ſeed of Abraham*, in and through whom all the families or nations of the earth were to be bleſſed. Gen. xii. 3. xviii. 18. Acts iii. 25. Gal. iii. 8. *The rod out of the ſtem of Jeſſe, and the branch that ſhould grow out of his root, to whom the Gentiles would ſeek.* Iſaiah xi. 1.—10. *Who was to reſtore the preſerved of Iſrael, and was likewiſe given to be a light to the Gentiles, that he might be for ſalvation to the ends of the earth.* If. xlxix. 6. or, as old *Simeon* ſaid, *A light to lighten the Gentiles, and the glory of God's people Iſrael.* Luke ii. 32. For it is a certain truth, that the grace, which has been manifeſted by the appearing of Jeſus Chriſt, was from early ages purpoſed by the Divine Being, and foretold by his Prophets. Rom. i. 1 . . 3. Eph. i. 4. 2 Tim. i. 9. 10. 1 Pet. i. 10 . . 12.

And how agreeable the ſeveral articles of this detail are to the ſcriptures of the Old Teſtament, muſt appear from texts already alledged thence. Nevertheleſs I ſhall here put together a few other texts, and ſome of the ſame more largely, than hitherto quoted; not tranſcribing them now, but referring

referring to them, and entreating you, if you pleaſe, to read and conſider them at your leiſure.

Pſ. ii. 6. 7. 8. 11. 12.

Pſ. xxii. throughout.

Iſ. xlii. 1. *Behold my ſervant, whom I uphold, my ſervant, in whom my ſoul delighteth.* Almoſt the very words of the voice, that came from heaven at our Lord's baptiſm, and transfiguration. *I have put my Spirit upon him. He ſhall bring forth judgment unto the Gentiles.* And what follows to the end of ver. 7. . . . .

Iſ. xlix. 1 . . . 6. Compare Acts xiii. 47. and xxvi. 23.

We muſt now be able to perceive the true character of our bleſſed Saviour, and the great propriety, with which the Apoſtles and Evangeliſts ſpeak of him.

John i. 45. *Philip findeth Nathanael, and ſaith unto him: We have found him, of whom Moſes in the Law, and the Prophets did write, Jeſus of Nazareth, the ſon of Joſeph.* And ſee ver. 46 . . 50. And Acts ii. 22. *Ye men of Iſrael, hear theſe words. Jeſus of Nazareth, a man approved of God among you, by miracles, and ſigns, and wonders, which God did by him in the midſt of you, as ye yourſelves alſo know.* See alſo ver. 36. ch. iv. 27. *For of a truth, againſt thy holy child,* [rather ſon or ſervant] *Jeſus, whom thou haſt anointed, both Herod, and Pontius Pilate, with the Gentiles, and the people of Iſrael, were gathered together.* ch. x. 38. *how God*

God anointed Jeſus of Nazareth with the Holy Ghoſt, and with power. Who went about doing good, and healing all that were oppreſſed of the devil. For God was with him. Nor does our dear Redeemer diſdain this title in his ſtate of exaltation. For when he called to *Saul* out of heaven, and *Saul anſwered, Who art thou, Lord, he ſaid: I am Jeſus of Nazareth, whom thou perſecuteſt.* Acts xxii. 6 . . 8. Comp. ch. ix. 5. See likewiſe ch. iii. 6. and xxvi. 9.

From all that has been ſaid, it appears, that Jeſus is a man, appointed, anointed, beloved, honoured, and exalted by God, above all other beings [18].

Obj.

[18] Some now by *the Son of God* underſtand an intelligent being, or emanation, begotten by the Father, or proceeding from him, in an ineffable manner, from all eternity, and of the ſame eſſence or ſubſtance with the Father. Others thereby underſtand a mighty ſpirit, or angel, begotten or formed by the will of the Father, in time, before the creation of the world, and of a different ſubſtance from the Father. Which Son of God, according to them, became incarnate; that is, united himſelf, either to the human nature, conſiſting of ſoul and body, or to an human body, ſo as to ſupply the place of an human ſoul.

But thoſe ſenſes of this phraſe, or title, are not to be found in any of the books of the New Teſtament. "The Jews had no notion, that their Meſſiah ſhould be any thing more than mere man. See Whitby upon Rom.

Obj. 1. It may be ſaid: Admitting this notion of our Saviour's perſon, we ſhall loſe that great inſtance of humiliation, and condeſcenſion, which the *Arian*

Rom. ix. 5." *Dr. Jortin's Diſcourſes concerning the Chriſtian Religion, p.* 17. Which indeed is well ſhewn in the paſſages of ancient authors, alledged by Whitby in the place referred to.

This will lead us to the true meaning of the title, *the Son of God*, in the goſpels. For there many give our Lord that title, who took him to be a man, eſpecially favoured by God. This title is given to our Lord, not only by *Peter* in his confeſſion, Matt. xvi. 16. and the parallel places, and, John vi. 69. but alſo by *John* the Baptiſt, John i. 34. iii. 35. 36. by *Nathanael*, John i. 49. by *Martha*, xi. 27. and by others, Matt. xiv. 33. Luke iv. 41. Our bleſſed Lord likewiſe often takes it to himſelf, either directly, or indirectly, John iii. 16. 17. 18. v. 25. ix. 35 . . 37. x. 36. xi. 4.

The caſe ſeems to be this:—In the Jewiſh ſtile, and the language of Scripture, all good men, and all people, who are in a covenant relation to God, are his ſons, and are entitled to many bleſſings and privileges: but Jeſus, as the Meſſiah, is *the Son of God*, by way of eminence and diſtinction.

Exod. iv. 22. 23. *And thou ſhalt ſay unto Pharaoh: Thus ſaith the Lord: Iſrael is my ſon, even my firſt-born. And I ſay unto thee: Let my ſon go, that he may ſerve me.* Iſ. xliii. 6. *Bring my ſons from afar, and my daughters*

Arian ſcheme ſets before us. For according to that, the moſt exalted ſpirit, next to God the Father, ſubmits to all the laws of infancy and childhood, and is greatly incommoded by the body, during its dwelling in this earth.

To

daughters from the ends of the earth. See likewiſe Iſ. xlv. 11. 12. And Jer. xxxi. 9. *For I am a father unto Iſrael, and Ephraim is my firſt-born.* ver. 20. *Is Ephraim my dear ſon? is he a pleaſant child?* Hoſ. xi. 1. *When Iſrael was a child, then I loved him, and called my ſon out of Egypt.* To which I muſt add Jer. xxxi. 1. *At the ſame time, ſaith the Lord, I will be the God of all the families of Iſrael. And they ſhall be my people.* Comp. ver. 9. and 33. All which is expreſſed by St. *Paul* after this manner. 2 Cor. vi. 18. *And I will be a father unto them. And they ſhall be my ſons and daughters, ſaith the Lord Almighty.* See there alſo ver. 16. 17.

Accordingly, in the New Teſtament, the Gentiles, who received Jeſus as the Chriſt, being brought into God's family, and into the number of his people, are called, *the ſons of God.* John i. 12. *But as many as received him, to them gave he power to become the ſons of God, even to them that believe on his name.* Comp. 1 John iii. 1. And ſee Rom. viii. 14 . . 17. Gal. iv. 4 . . 7. and Hebr. ii. 10. and elſewhere.

Matt. xxvii. 54. *Now when the Centurion, and they that were with him, watching Jeſus, ſaw the earthquake, and thoſe things that were done, they feared*

To which I anſwer, I would by no means rob you, or any one elſe, of any argument, that is really ſuited to engage to humility in particular, or to all virtue in general. But, PAPINIAN, if I am not miſtaken, it appears from what was before ſaid, that this inſtance of humiliation is an imaginary thing. It is impoſſible, that ſo exalted a ſpirit ſhould be the ſoul of the human body. If it is not an abſolute contradiction, it is incongruous to the nature of things, and in the higheſt degree improbable.

And

greatly, ſaying: Truly, this was the Son of God. Comp. Mark xv. 39. And ſays St. *Luke*, ch. xxiii. 39. *Now when the Centurion ſaw what was done, he glorified God, ſaying: Certainly, this was a righteous man.*

All good men and women, then, are God's ſons and daughters. But Jeſus, the Meſſiah, is *the Son of God*, by way of eminence and diſtinction, and has in all things the pre-eminence.

This, as ſeems to me, is the way of thinking, to which we are led, by comparing many texts of the Old and New Teſtament, where the title, or denomination, of *Son of God*, is uſed.

There is therefore no foundation for the interpretations mentioned at the beginning of this note. Which, nevertheleſs, have been received by many, and have produced intricate ſchemes and ſyſtems, by which the minds of Chriſtians have been greatly perplexed, and the world itſelf ſometimes thrown into confuſion and diſturbance.

And if ſo great a being were to inhabit a human body, it would entirely ſwallow it up. That ſpirit would ſtill retain its own knowlege and power, and would raiſe the body above all pains, weakneſſes, and wants.

Whatever advantages may be fancied on the *Arian* ſcheme, there are much greater inconveniences attending it. For, as before hinted, it deprives us of the force of our Saviour's example. We are common men. But he is ſuppoſed to be the moſt perfect ſpirit, next to God. How ſhould any temptation, from the things of this world, affect ſuch a being? How ſhould he be tempted, in all reſpects, as we are? It could not be. It is altogether irrational.

But there are many and great advantages in ſuppoſing Jeſus Chriſt to be a man, conſiſting of ſoul and body. His example is then juſtly ſet before us in all the ſtrength and beauty, with which it now appears in the goſpels and epiſtles of the New Teſtament.

It is alſo upon the ground of this ſcheme alone, that the expectation of attaining to a glory, like that of Jeſus Chriſt, can be ſupported. For which, however, there is a plain encouragement in the doctrine of the goſpel. John xvii. 21 . . . 26. Rom. viii. 17. 2 Tim. ii. 11. 12. Rev. iii. 21. and elſewhere.

Theſe are the moſt glorious, the moſt animating hopes that can be conceived. They excite to faithfulneſs and zeal beyond expreſſion. We may be made

made like unto Jeſus Chriſt hereafter, if we will but follow his example, and reſemble him now. But how can we admit the thought of being near to him, in the future ſtate, who beſides the merit of his obedience and ſufferings here, has, in the *Arian* hypotheſis, the glory of being employed by God in things of a quite different nature, ſuch as creating this viſible world, and all the angels, and inviſible hoſts of heaven.

And is not this one reaſon of our ſlothfulneſs, and other faults? *The truth is not in us: the words of Chriſt do not abide in us.* We ſuffer ourſelves to be deluded, and perverted from the truth and ſimplicity of the goſpel, by the philoſophical ſchemes of ſpeculative men. And ſo, almoſt any man *may take our crown.* Rev. iii. 11.

I believe, PAPINIAN, that you, as well as other ſerious Chriſtians, deſire, with the Apoſtle *Paul, to know Chriſt, and the power of his reſurrection.* Philip. iii. 10. But what is there extraordinary in the reſurrection of Chriſt, according to the *Arian* hypotheſis? Is it any thing extraordinary, that the Logos (in the *Arian* ſenſe of that word,) ſhould raiſe the body, in which he has acted, and ſuffered for a while? He might be ſuppoſed to have an eſpecial regard for that body, and be willing to make it glorious. But I do not ſee, that ſuch a reſurrection can ſo fully aſſure us of our own, as if we ſuppoſe Chriſt to be a man like unto us. For then his

reſurrection is a pattern of ours. Which is the doctrine of the New Teſtament. 1 Cor. xv. 20 . . . 23. and the glorious argument of St. *Paul*, Eph. i. 17 . . . 23. Hereby we are indeed aſſured of our reſurrection. God the Father, who gave his own Son for us, and raiſed him up from the dead, will, moſt certainly, raiſe up us alſo, as it is expreſſed, 2 Cor. iv. 14. *Knowing, that he, who raiſed up the Lord Jeſus, ſhall raiſe up us alſo by Jeſus, and ſhall preſent us with you.* And ſee Philip. iii. 20. 21. In a word, here is the beſt foundation of unmoveable confidence in God. And the Apoſtle expreſsly ſays in the place juſt referred to in 1 Cor. xv. 21. *Since by man came death, by man came alſo the reſurrection of the dead.*

Obj. 2. Again, it may be objected, that this idea of the perſon of Jeſus does not fully ſuit the ſtrong expreſſions in the New Teſtament, concerning the love of God, in giving his Son for us.

But I think, it does. For can there be any greater love, than for that perſon, who is immediately ſent by God, who is his ambaſſador, inveſted with all his power and authority, who is the object of the Father's eſpecial love, and therefore his own Son, who was *holy, harmleſs, and undefiled*, Hebr. vii. 16. to live a mean, deſpiſed, reproached life in this world, and then to die a painful and ignominious death, for our good, and for the good of mankind in general?

Beſides,

Beſides, this is that love of God, which is ſo much, and ſo juſtly magnified, and extolled in the New Teſtament: that God gave his Son to die for us. *He that ſpared not his own Son, but delivered him up for us all; how ſhall he not with him freely give us all things?* And ſee before, ch. v. 6. 7. 8. and 2 Cor. v. 14. 15. *Who gave himſelf for our ſins, that he might deliver us from this preſent evil world, according to the will of God, even our Father.* Gal. i. 4. See likewiſe 1 Tim. ii. 6. 1 Pet. i. 18 . . . 21. 1 John iii. 16. iv. 9. 10. and many other places.

If Chriſt had dwelt in pre-exiſtent glory, and had come from heaven to animate a human body; this alſo would have been plainly, and frequently repreſented to us.

In the way, now mentioned, we go to God directly through Jeſus Chriſt. And the love of the Father is moſt conſpicuous in the ſuppoſition, that God ſent, and appointed the man Jeſus Chriſt, for our ſalvation. Herein, I ſay, the love of God is moſt conſpicuous, much more than in ſuppoſing the pre-exiſtence of the Son, the covenant of redemption, and the offer of the Son to come into the world, and many other ſuch-like things, derogatory to the honour of the Father; becauſe they diminiſh our idea of his free, tranſcendent, and unmerited love and goodneſs. The goſpel-account is ſummed up in theſe words. *And all things are of God, who has reconciled us to himſelf by Jeſus Chriſt. And has given unto us the miniſtry*

of reconciliation: to wit, that God was in Chriſt reconciling the world unto himſelf, not imputing their treſpaſſes unto them: and hath committed unto us the word of reconciliation. 2 Cor. v. 18. 19. See likewiſe what follows in ver. 20. 21. and Eph. i. 1 . . . 10.

Upon the whole, as before ſaid, the true evangelical deſcription of our bleſſed Saviour's perſon and character is that, which we have in St. *Peter's* words, recorded Acts ii. 22. and 36. and ch. x. 38. and St. *Paul's*, Acts xvii. 31. and 1 Tim. ii. 5. Col. ii. 3 . . . 9. and many other places.

Nor is this a diminiſhing character. It is the greateſt, and the moſt honourable to him, on whom it is beſtowed, and the moſt ſatisfying to us, who are called upon to believe in him, to rely upon him, and follow him in the way of obedience preſcribed to us.

Says God to the people of *Iſrael* of old, *Behold, I ſend an angel before thee in the way, and to bring thee into the place, which I have prepared. Beware of him, and obey his voice, provoke him not. For he will not pardon your tranſgreſſions. For my name is in him.* Ex. xxiii. 20. 21. Upon which place *Patrick* ſpeaks to this purpoſe. "*For my name is in him.*" He acts by my authority and power, and ſuſtains my perſon, who am preſent where he is. For the *name of God* is ſaid to be there, where he is preſent after a ſingular and extraordinary mannner. 1 Kings viii. 16. 1 Chron.

2 Chron. vi. 5. 6. *Maimonides* expounds it, *My Word is in him*, that is, ſays he, God's will and pleaſure was declared by the angel . . In which he ſeems to follow the Chaldee, who tranſlates it, *for his Word is in my name*, that is, what he ſpeaks is by my authority.

Afterwards, when the people had tranſgreſſed in making a golden calf, and God was greatly diſpleaſed, Moſes offered an earneſt prayer, that he would himſelf go with them, and conduct them, Ex. xxxiii. 12. 13. And he received this gracious anſwer, by which he was encouraged, ver. 14. 15. *And he ſaid: My preſence ſhall go with thee, and I will give thee reſt. And he ſaid: If thy preſence go not with us, carry us not hence* [19].

My preſence, that is, I, myſelf, as in the Greek verſion: αυτος προπορευσομαι σοι. In the Hebrew it is, literally, *my face*. Which is the ſame as *myſelf*. So 2 Sam. xvii. 11. *and that thou go to the battle in thy own perſon.* In the Hebrew it is: *that thy face go to the battle.*

That

[19] "The queſtion upon this occaſion was, Whether God would *Himſelf* go up with the people, who had highly offended Him: or whether He ſhould ſend an *angel* before them, to conduct them. God ſaid to Moſes: *I will ſend an angel before thee.* And added: *For I will not go up in the midſt of thee: for thou art a ſtiffnecked people: leſt I conſume thee in the way.*

That the preſence of God was with Jeſus, the Meſſiah, our Lord and Saviour, in the moſt ſignal and extraordinary manner, we are aſſured by every book and chapter of the New Teſtament, and particularly by St. *John's* goſpel, in the introduction, and throughout.

The dignity of Jeſus, as Meſſiah, is very great, far ſuperior to that of angels. We know it from our Lord himſelf, and from things ſaid by him, whilſt dwelling on this earth. Matt. xxiv. 36. *But of that day and hour, knoweth no man, no not the angels in heaven, but my Father only.* Which is thus expreſſed in Mark xiii. 33. *But of that day and that hour, knoweth no man, no not the angels which are in heaven, neither the Son, but the Father.* To which let me add John xiv. 28. *If ye loved me, ye would rejoice, becauſe I ſaid, I go unto the Father. For my Father*

way. Ex. xxxii. 1 . . . 3. Upon the prayer and interceſſion of Moſes, God is pleaſed to promiſe, that *his Preſence* ſhould go with him. The promiſe muſt be underſtood neceſſarily, in oppoſition to the foregoing threatening, that God would not go up in the midſt of them, but that he would ſend an *angel* before them."

" The preſence of God therefore in this place muſt be αυτος ο θεος . . . as the Seventy juſtly render it: and that in direct oppoſition to an *angel* in his name and ſtead." *Mr. Moſes Lowman, in his Tracts, p.* 38. 39. *See alſo p.* 37.

Father is greater than I. Which I ſuppoſe to be ſaid of our Lord, as man.

Nor am I ſingular therein. The ſame is ſaid by *Auguſtin*, whom I ſhall write out for your uſe. Non recte cogitas, quem locum in rebus habeat humana natura, quæ condita eſt ad imaginem Dei. Majores angeli dici poſſunt homine, quia majores ſunt hominis corpore: majores ſunt et animo, ſed in forma, quam peccati originalis merito corruptibile aggravat corpus. Naturâ vero humanâ, qualem naturam Chriſtus humanæ mentis aſſumſit, quæ nullo peccato potuit depravari, Deus ſolus eſt major . . . . Naturâ vero hominis, quæ mente rationali et intellectuali creaturas ceteras antecedit, Deus ſolus eſt major: cui utique injuria facta non eſt, ubi ſcriptum eſt, *Major eſt Deus corde noſtro.* 1 Joh. iii. 20. Filius ergo Dei ſuſceptum hominem levaturus ad Patrem, quando dicebat, *Si diligeretis me, gauderetis utique, quia vado ad Patrem, quia Pater major me eſt*, Joh. xiv. 28. non carni ſuæ ſolum, ſed etiam menti, quam gerebat, humanæ, Deum Patrem utique præferebat. *Aug. Contr. Maximin. Arian, l.* 2. *cap.* xxv. *tom.* 8.

Dr. *Whitby's* Paraphraſe of Mark xiii. 32. is thus: "*Neither the Son*, who has the Spirit without meaſure, but *the Father* only."

What I have been arguing for, was the ſentiment of the *Nazarene* Chriſtians. Nor do I think it can be made appear, that any Jews, who were believers, had any other idea of our Saviour: excepting thoſe called

called *Ebionites*, or ſome of them, who were extremely miſtaken in ſuppoſing that Jeſus was the ſon of *Joſeph* and *Mary* [20].

The

[20] *Athanaſius* ſays, "That the Jews of that time being in an error, and thinking that the expected Meſſiah would be a mere man, of the ſeed of *David* . . . for that reaſon the bleſſed Apoſtles in great wiſdom firſt inſtructed the Jews in the things concerning our Saviour's humanity." *De Sentent. Dionyſii. n.* 8. *p.* 248. *C. D.*

Chryſoſtom, at the beginning of his fourth homily upon St. *John's* goſpel, ſays: "The other Evangeliſts having chiefly inſiſted upon our Saviour's humanity, there was danger, leſt his eternal generation ſhould have been neglected by ſome: and men might have been of the ſame opinion with *Paul of Samoſata*, if *John* had not writ." *In Joh. hom.* 4. *tom.* 8. *p.* 27. *A. B. Bened.*

In his firſt homily upon the Acts he expreſſeth himſelf again to this purpoſe: "In the diſcourſes of the Apoſtles, recorded in this book, little is ſaid about Chriſt's divinity. But they diſcourſe chiefly of his humanity, and paſſion, and reſurrection, and aſcenſion: becauſe his reſurrection and aſcenſion to Heaven were the points neceſſary to be proved and believed at that time. *In Act. Ap. hom.* 1. *tom.* 9. *p.* 3. *A.*

Auguſtin, in one of his ſermons, ſays, "*Peter* and the other Apoſtles have writ of our Lord, but it is chiefly concerning his humanity." Again, "*Peter* ſays

The notion of an inferior deity, pre-exiſting, and then incarnate, ſeems to have been brought into the church by ſome of the learned converts from heatheniſm, who had not thoroughly abandoned the principles in which they had been educated. Perhaps likewiſe, they hoped, by this means, to render the

ſays little of our Lord's divinity in his Epiſtles," but *John* enlarges upon that ſubject in his Goſpel: quoniam Petrus ſcripſit de Domino, ſcripſerunt et alii: ſed ſcriptura eorum magis circa humanitatem Domini eſt occupata. . . . Sed de divinitate Chriſti in literis Petri aliquid: [al. non aliquid:] in Evangelio autem Johannis multum eminet. *Serm.* 253. *cap.* 4. *tom.* 5. And in his Confeſſions he informs us, that for a great while he was of opinion, that Jeſus was a moſt wiſe and excellent man, miraculouſly born of a virgin, and ſent by God, with a high commiſſion, to give us an example of ſtedfaſt virtue, amidſt the temptations of this world, and to inſtruct us in the way, how we might obtain everlaſting ſalvation. Ego vero aliud putabam, tantumque ſentiebam de Domino Chriſto meo, quantum de excellentis ſapientiæ viro, cui nullus poſſet æquari: præſertim quia mirabiliter natus ex virgine, ad exemplum contemnendorum temporalium pro adipiſcenda immortalitate, divina pro nobis cura tantum auctoritatem magiſterii meruiſſe videbatur. *Conf. l.* 7. *c.* 19. *n.* 25. Ego autem aliquanto poſterius didiciſſe me fateor. . . . quomodo catholica veritas a Photini falſitate dirimatur. *Ibid.* But upon reading the

the doctrine of Chriſt more palatable to heathen people, eſpecially their philoſophers. Moreover, the chriſtians of the ſecond century, and afterwards, were too averſe to all jews in general, and even to the believers from among that people. The Apoſtle *Paul* had ſeen a temper of pride and inſolence ſpringing up in the gentile chriſtians, in his own time: or he would not have delivered that caution, which we find in Rom. xi. 17 . . 24. [21].

Thus

the works of ſome Platonic philoſophers, which were put into his hands, he altered his opinion. Et primo volens oſtendere mihi . . . quod Verbum tuum caro factum eſt, et habitavit inter homines, procuraſti mihi per quemdam hominem immaniſſimo Typho turgidum, quoſdam Platonicorum libros ex Græca lingua in Latinam verſos: et ibi legi, non quidem his verbis, ſed hoc idem omnino multis et multiplicibus ſuaderi rationibus, quod in principio erat Verbum, &c. *Ibid.* *c.* 9. *n.* 13. *Vid. et cap.* 20. *n.* 26.

[21] "I take this breach of communion, correſpondence, and communication, between the jewiſh chriſtians, that fled from *Jeruſalem* into the Eaſt, and the gentile chriſtians, (which breach continued till the former were totally deſtroyed or diſſipated,) to have been a great miſmanagement, and the greateſt misfortune that ever befel the chriſtian church. . . . St. *Paul* laboured with all his might, aim, and ſtudy, to keep up union, communion, and friendſhip, between

theſe

Thus far I have purſued my own thoughts, without conſulting any other writer at all, or very ſlightly, except in thoſe places where I have expreſsly ſaid ſo. But I all along intended, before I finiſhed, to obſerve a part of what is ſaid by Dr. *Clarke* in his *Scripture-Doctrine of the Trinity*. Which I have now done. And I cannot forbear ſaying, that his interpretations of texts are generally falſe, ariſing, as from ſome other cauſes, ſo particularly, from an averſion

theſe two bodies of chriſtians. And he did with great difficulty preſerve it, in ſome good meaſure, as long as he lived. . . . *Epiphanius* had ſome knowlege of thoſe of the jewiſh chriſtians, which remained to his time, that is, 370, whom the gentile chriſtians then called *Nazarenes*. And he ſtiles them heretics, for no other reaſon, that I can perceive, but that they, together with their chriſtian faith, continued the uſe of circumciſion, and of the jewiſh law. Which is a thing that St. *Paul* never blamed in a jewiſh chriſtian, though in the gentile chriſtians he did." *Dr. William Wall, in the preface to his Notes on the O. T. p.* 11. 12.

That is a melancholy obſervation. Let us endeavour to repair the damage here bewailed, by diligently ſtudying, and reſolutely adhering to the doctrine of Chriſt's apoſtles, as contained in the books of the New Teſtament: wherein, I verily believe, are delivered all the truths of religion, and in ſufficient perſpicuity, if we will but attend.

averſion to *Sabellian*, or *Socinian* ſenſes: ſome of which may be abſurd, and unnatural. But I much prefer *Grotius's* interpretation, upon the compariſon, above Dr. *Clarke's*. So far as I am able to judge, *Grotius* explains texts better than the profeſſed *Socinians*. The reaſon may be, that he had more learning, and particularly was better acquainted with the jewiſh ſtile. But I am apt to think, that their later writers have borrowed from him, and improved by him.

However, this is ſaid very much in the way of conjecture. For I muſt acknowlege, that I have not been greatly converſant with the writers of that denomination. I have never read *Crellius de uno Deo Patre:* though I believe it to be a very good book. There is alſo, in our own language, a Collection of Unitarian Tracts, in two or three quartos. But I am not acquainted with it. Nor can I remember that I ever looked into it. I have formed my ſentiments upon the ſcriptures, and by reading ſuch commentators chiefly as are in the beſt repute. I may add, that the reading of the ancient writers of the church has been of uſe to confirm me, and to aſſiſt me in clearing up difficulties.

I obſerve then, that many of the texts in Dr. *Clarke's*, p. i. ch. ii. ſect. 3. concerning the *higheſt titles* given to Chriſt, inſtead of proving his opinion, are inconſiſtent with it, and confirm that for which I argue. Yea, they prove it, and agree with no other: ſuch as, *the Father is in me, and I in him: He*

He that ſeeth me, ſeeth him that ſent me: If ye had known me, ye would have known the Father alſo: I in the Father, and you in me, and I in you: He that hateth me, hateth my Father alſo: All things that the Father hath, are mine, &c. &c.

Script. Doctr. ch. ii. ſect. 3. numb. 616. p. 114. 115. is a quotation from *Juſtin Martyr*. "The jews, ſaith he, are juſtly reproved for imagining, that the Father of all things ſpake to Moſes, when indeed, it was the Son of God, who is called the angel, and the meſſenger of the Father." Again, afterwards, from the ſame *Juſtin*: "Yet it was not God, the Creator of the univerſe, which then ſaid to Moſes, that he was *the God of Abraham, and the God of Iſaac, and the God of Jacob.*"

This appears to me very ſtrange, that the jews ſhould not know, who was their God, and delivered the law by Moſes. And I cannot help wondering, that any learned men of our times ſhould pay any regard to ſuch obſervations as theſe. Is it not better to ſay, that *Juſtin* was miſtaken, than that the jewiſh people were miſtaken, in ſuch a thing as this? For *Juſtin* was a convert from heatheniſm, and had been a philoſopher, and brought along with him many prejudices, which might hinder his rightly underſtanding the Old Teſtament.

That God, who ſpoke to Moſes, and brought the people of *Iſrael* out of *Egypt*, is the Creator of the univerſe, is manifeſt; Ex. xx. 1. 2. 3. *And God*

ſpake all theſe words, ſaying: I am the Lord thy God, which brought thee out of the land of Egypt. Thou ſhalt have no other gods before me. Ver. 10. 11. *But the ſeventh day is the ſabbath of Jehovah, thy God . . . For in ſix days Jehovah made heaven, and earth, the ſea, and all that in them is.* Iſ. xl. 27. 28. *Why ſayeſt thou, o Jacob . . my way is hid from the Lord, and my judgment is paſſed over from my God? Haſt thou not known? haſt thou not heard, that the everlaſting God, the Creator of the ends of the earth, fainteth not, nor is weary?* See alſo ch. xlv. 11. 12. and elſewhere.

Neither our Saviour, nor his Apoſtles, had any debate with Jews upon this head: but plainly ſuppoſe, that they were right as to the object of worſhip. Therefore our Lord ſays to the woman of *Samaria*, John iv. 22. *Ye worſhip ye know not what. We know what we worſhip. For ſalvation is of the Jews.* John viii. 54. *It is my Father that honoureth me: of whom ye ſay, that he is your God.* Acts iii. 13. *The God of Abraham, and of Iſaac, and of Jacob, the God of our fathers, has glorified his Son Jeſus.* V. 30. *The God of our fathers raiſed up Jeſus, whom ye ſlew, and hanged on a tree?* Are not theſe texts clear? However, ſee likewiſe Matt. xi. 25. John xvii. throughout, and xx. 17. 21. Eph. iii. 14. Hebr. i. 1. 2. 1 John iv. 14.

Mark xii. 28. *One of the Scribes came, and aſked him, Which is the firſt commandment of all?* 29. *Jeſus anſwered*

anſwered him: The firſt of all the commandments is: Hear, o Iſrael, the Lord our God is one Lord. Deut. vi. 4. To which the Scribe aſſented. And ver. 34. *When Jeſus ſaw that he anſwered diſcreetly, he ſaid unto him: Thou art not far from the kingdom of God.* All which ſuppoſeth, that the Jews were not miſtaken about the object of worſhip.

Once more. Our Lord's argument with the *Sadducees*, in behalf of a reſurrection, taken from Ex. iii. 6. and recorded Matt. xxii. Mark xii. Luke xx. ſuppoſeth *the God of Abraham*, &c. to be the one true God, *who is not the God of the dead, but of the living. For all live unto him.*

In ſhort, if *Juſtin Martyr* be in the right, it is not ſufficient to ſay, that the jewiſh people were miſtaken: but we muſt ſay, that the Old and New Teſtament, and the ſacred penmen of them, and all who ſpeak therein by inſpiration, are miſtaken.

Unqueſtionably, God may make uſe of the miniſtry of angels, as well as of men. But it is not the meſſenger, who is God: but He, from whom he comes, and in whoſe name he ſpeaks.

I may ſhew this by an inſtance or two. Gen. xxii. 15 . . 18. *And the angel of the Lord called unto Abraham out of heaven the ſecond time, and ſaid: By myſelf have I ſworn, ſaith the Lord, that becauſe thou haſt done this thing, and haſt not withheld thy ſon, thy only ſon; in bleſſing I will bleſs thee.* Here is mentioned an angel. But he is only God's meſſenger, and God

ſpeaks by him. Of this we are fully aſſured by an argument in the Epiſtle to the *Hebrews*, ch. vi. 13. 14. *For when God made promiſe to Abraham, becauſe he could ſwear by no greater, he ſwore by himſelf, ſaying: Surely, bleſſing I will bleſs thee, and multiplying I will multiply thee.*

For certain, therefore, this was the oath of God Almighty, the one living and true God, and the Creator of all things. For there was *no greater than he.* And that this was the one true God, appears, as from many other texts, ſo particularly from Pſ. cv. where the Pſalmiſt gratefully commemorates God's wonderful works, and expreſsly mentions his mindfulneſs of *his covenant with Abraham, and his oath unto Iſaac.* ver. 9.

St. *Stephen* ſpeaks of the Jews having received *the law by the diſpoſition of angels*, Acts vii. 54. that is, by their miniſtration under God, the ſupreme Lawgiver, who at that time had the attendance of a numerous hoſt of his angels, Deut. xxxiii. 1. 2. Comp. Hebr. ii. 2. And, ſays the Pſalmiſt, very poetically, Pſ. lxviii. 17. *The chariots of God are twenty thouſand, even thouſands of thouſands. The Lord is among them, in his holy place, as in Sinai.* And ſee Iſ. xxxiii. 22.

I muſt take ſome other things from the above-mentioned learned writer.

Script. Doctr. ch. ii. ſect. 3. numb. 576. "John iii. 13. *No man hath aſcended up to heaven, but he that came down from heaven, even the Son of man, which*

which is in heaven. The meaning is explained ch. i. 18. *No man hath ſeen God at any time. The only-begotten Son, which is in the boſom of the Father, he has declared him.*" Excellently well in my opinion. That is the whole of Dr. *Clarke's* note upon that text.

Script. Doctr. n. 580. p. 96. John v. 18. *But ſaid alſo, that God was his Father, making himſelf equal with God.* Here Dr. *Clarke* ſpeaks to this purpoſe. "Aſſuming to himſelf the power and authority of God. It is the ſame accuſation with that other, ch. x. 33. *We ſtone thee . . . for blaſphemy, and becauſe that thou, being a man, makeſt thyſelf God.* And Mark ii. 7. *Why does this man thus ſpeak blaſphemy? Who can forgive ſins, but God only?* The Jews, it is evident, did not, by theſe expreſſions, mean to charge Jeſus with affirming himſelf to be the ſupreme, ſelf-exiſtent, independent Deity: nay, not ſo much as with taking upon him to be a divine perſon at all; but only with aſſuming to himſelf the power and authority of God." So far is not amiſs, in my opinion. What follows there, I leave to thoſe who may like it.

Script. Doctr. n. 645. p. 124. Col. ii. 9. *For in him dwelleth all the fulneſs of the Godhead bodily.* The note is this: "Ch. i. 19. *It pleaſed the Father, that in him ſhould all fulneſs dwell.* And John xiv. 10. *The Father that dwelleth in me, he does the works.*" Excellently well, according to my apprehenſion.

This

This will lead me to proceed ſomewhat farther and to conſider ſome other texts before I conclude.

Rom. i. 3. 4. *Concerning his Son, Jeſus Chriſt, our Lord, who was of the ſeed of David according to the fleſh, and declared to be the Son of God with power, according to the ſpirit of holineſs, by the reſurrection from the dead.*

Here are two things, *firſt*, that *Jeſus was made of the ſeed of David: ſecondly*, that he was *declared to be the Son of God by the reſurrection from the dead.* Both which may be illuſtrated by comparing other texts.

How this text is explained by thoſe, who favour the *Arian* hypotheſis, of the Logos ſupplying the place of a human ſoul in the perſon of Jeſus, may be ſeen in divers writers [22]. I ſhall explain it as I am able, without attempting a particular confutation of any.

Firſt, who was made of the ſeed of David, according to the fleſh. That phraſe, *according to the fleſh*, is in ſeveral other texts: ſome of which may be obſerved. Acts ii. 30. *Therefore being a prophet, and knowing that God had ſworn with an oath to him, that of the fruit of his loins, according to the fleſh, he would raiſe up Chriſt to ſit on his throne* . . Rom. ix. 3. *For I could*

[22] See the Paraphraſes of Mr. *Locke* and *Dr. Taylor.*

could wiſh, that myſelf were accurſed from Chriſt, for my brethren, my kinſmen, according to the fleſh . . 5. Whoſe are the Father's, and of whom, as concerning the fleſh, Chriſt came. And ſee 2 Cor. v. 16.

Secondly, it is added: *and declared to be the Son of God, with power, according to the Spirit of holineſs, by the reſurrection from the dead.*

There are ſeveral texts to be obſerved here. Acts ii. 32. *This Jeſus hath God raiſed up, whereof we all are witneſſes . . 36. Therefore let all the houſe of Iſrael know aſſuredly, that God hath made that ſame Jeſus, whom ye have crucified, both Lord and Chriſt.* Jeſus was, and had been declared to be the Chriſt, the Son of God, whilſt he was here on earth. But this was more fully manifeſted by his reſurrection, and the conſequent effuſion of the Holy Ghoſt upon the Apoſtles, and others. See Acts xiii. 33. and Hebr. v. 5. And our Lord himſelf had mentioned this to the Jews, as *the ſign*, the moſt deciſive, and demonſtrative evidence, that he was indeed the Meſſiah, as he had ſaid. See Matt. xii. 38 . . 40. xvi. 1 . . 5. Luke xi. 29. 30. John ii. 18. 19. iii. 14. viii. 28. xii. 32.

Now therefore we may explain, and paraphraſe this text, after this manner: " Concerning his Son, Jeſus Chriſt, our Lord, who, with regard to the external circumſtances of his nativity into this world, was of the family and lineage of David, from whom God had promiſed the Meſſiah ſhould deſcend. And with

with regard to the *Spirit of holineſs*, or the Divine energy and influence, by which he had been conceived in the womb, and by which he was ſanctified to his high office, and by which he wrought the greateſt miracles, he was the Son of God, and was known to be ſo. But was moſt fully and ſolemnly conſtituted, and declared to be the Son of God, by that wonderful demonſtration of the divine power, his reſurrection from the dead."

Nor is it eaſy to avoid recollecting here, in what terms St. *Paul* ſpeaks of the power which God exerted in raiſing Chriſt from the dead, and exalting him to that dominion which was the conſequence of his reſurrection. Eph. i. 19 . . . 23.

I ſhall tranſcribe below [23] a part of *Grotius's* Annotations

[23] Sed ſenſum difficiliorem efficit curtata locutio, quam evolvere conabimur. Jeſus *Filius Dei* multis modis dicitur: maxime populariter, ideo quod a Deo evectus eſt, quo ſenſu verba Pſalmi ii. de Davide dicta, cum ad regnum pervenit, Chriſto aptantur. Act. xiii. 33. et ad Hebr. i. 5. v. 5. Hæc autem *Filii* ſeu regia dignitas Jeſu prædeſtinabatur, et præfigurabatur, jam tum cum mortalem agens vitam magna illa ſigna et prodigia ederet . . . Hæc ſigna edebat Jeſus per *Spiritum illum ſanctitatis*, id eſt, *vim divinam*, per quam ab initio conceptionis ſanctificatus fuerat. Luc. i. 35 . . . Oſtenditur ergo Jeſus nobilis ex materna parte utpote ex Rege terreno ortus, ſed nobilior ex paterna

Annotations upon this text, and refer to others [24].

Eph. iii. 9. *And to make all men ſee, what is the fellowſhip of the myſtery, which from the beginning of the world has been hid in God, who created all things by Jeſus Chriſt.*

Here it may be obſerved, in the *firſt place*, that thoſe words, *by Jeſus Chriſt*, are by ſome learned men ſuſpected to be an interpolation [25].

But, *ſecondly*, allowing them to be genuine, it is to be obſerved, that many learned men are of opinion, that St. *Paul* is here ſpeaking of the new creation. So ſays *Grotius*. Omnia Chriſtus fecit nova. 1 Cor. v. 17. Et divinior hæc creatio, quam prior illa. And you very well know Mr. *Locke's* Paraphraſe, which is this: "Who frames and manages the whole new

paterna parte, quippe a Deo factus Rex cœleſtis poſt reſurrectionem. Heb. v. 9. Act. ii. 30. et xxvi. 2. 3. *Grot. Annot. ad Rom.* i. 4.

[24] *Vid. Limborch. Comment. in Rom.* i. 3. 4. *et Enjedini Explicat. V. et N. Teſt. p.* 258 . . . 264.

[25] Δια τυ ιησυ χριστυ] Deeſt in Alexandr. Vulg. Syr. . . . Et quidem, cum vix fieri poſſit, ut exemplaribus antiquiſſimis exciderint, ſcribarum ſeu fraude, ſive incuriâ, verba tam inſignia, præſertim ante tempora Arii; adjecta hoc loco crediderim, interpretamenti gratiâ, ex illo Apoſtoli, Col. i. 16. *Mill. in loc. Vid. et Bez. in loc.*

new creation by Jeſus Chriſt." And he has endeavoured, in a long note, to ſupport that Paraphraſe, This likewiſe is the ſenſe of *Calvin: Qui omnia creavit per Chriſtum.* Non tam de prima creatione interpretari licet, quam de inſtauratione ſpirituali. Tametſi enim verum eſt illud, Verbo Dei creata eſſe omnia, quemadmodum tot locis habetur: circumſtantia tamen loci poſtulat, ut de renovatione intelligamus, quæ continetur in beneficio redemtionis. *Beauſobre* likewiſe has a very valuable note upon this text. But being ſomewhat prolix, I only refer you to it.

2 Cor. iv. 4. *Chriſt* is ſtiled *the image of God.* Ος ἐστιν εἰκων τȣ Θεȣ. Upon which, *Whitby's* note is to this purpoſe: "Chriſt ſeems here to be ſtiled the image of God, not in the ſenſe of *Theodoret*, as being *God of God*, but rather, as the text inſinuates, with relation to the goſpel, and his mediatory office: in which he has given us many glorious demonſtrations of the power, the wiſdom, the holineſs, purity and juſtice, the mercy, goodneſs, and philanthropy of God. Tit. iii. 4." *Beza's* note upon the place is to the like purpoſe. Id eſt, in quo ſeipſum perſpicue conſpiciendum præbet Deus, ut 1 Tim. iii. 16. Neque enim *Dei imaginem* nunc vocat Paulus Chriſtum alio quam officii ipſius reſpectu: ut, licet vera, tamen ſint ἀπροσδιονυσα, quæ nonnulli ex veteribus hoc loco περι τȣ ὁμοȣσιȣ diſſeruerunt. So that I need not here appeal to *Grotius.*

Col. i.

Col. i. 15. *Who is the image of the inviſible God.* Mr. *Peirce's* note is in theſe very words: "The Father alone is repreſented in the New Teſtament, as the *inviſible God.* See John i. 18. v. 37. vi. 46. 1 Tim. i. 17. vi. 16. Hebr. xi. 27. 1 John iv. 12. 20. Chriſt is never repreſented as inviſible. It might ſeem ſtrange if he ſhould, ſince he actually took upon him fleſh, and appeared, and was ſeen in the world. Which are things the nature of the Father cannot poſſibly admit. His being called *the image of God*, in this place, and 2 Cor. iv. 4. implies his being viſible, and that the perfections of God do moſt eminently ſhine forth in him."

So writes Mr. *Peirce.* And by Chriſt he ſeems to mean the Logos, or Chriſt in his pre-exiſtent ſtate, before he came into this world. Which appears to me not a little ſtrange. God, the Father, unqueſtionably is inviſible. So, I think, are the Logos, in the *Arian* ſenſe of that term, and alſo angels, and the ſouls of men, and all beings which we call ſpirits. None of them are viſible to our bodily eyes.

Therefore, Chriſt's being *the image of God* muſt be underſtood of his acting in this world. God is inviſible in his nature and eſſence. But he can manifeſt himſelf, and make known to us his mind and will, by thoſe, whom he ſends as his miniſters. This appears to me very plain and evident from John xiv. 8 . . 11. *Philip ſaith unto him: Lord, ſhew*

us the Father, and it ſufficeth us. What, now, is the anſwer, which our Lord makes to that diſciple? Does he reprehend him, as aſking an impoſſibility? No. His anſwer is this. *Jeſus ſaith unto him: Have I been ſo long time with you, and yet haſt thou not known me, Philip? He that hath ſeen me, hath ſeen the Father. And how ſayeſt thou, Shew us the Father!* See what follows, and ver. 7.

I think, that *Irenæus* ſays the ſame that I have juſt now done. *Beati mundo corde, quoniam ipſi videbunt Deum.* Sed ſecundum magnitudinem quidem ejus, et mirabilem gloriam, *nemo videbit Deum, et vivet.* Ex. xxxiii. 20. Incapabilis enim Pater. Secundum autem dilectionem et humanitatem, et quod omnia poſſit, etiam hoc concedit iis qui ſe diligunt, id eſt, videre Deum. . . . Homo etenim a ſe non videt Deum. Ille autem volens videtur hominibus, quibus vult, et quando vult, et quemadmodum vult. Potens eſt enim in omnibus Deus: viſus quidem tunc per ſpiritum prophetiæ, viſus autem et per Filium adoptive. Videbitur autem et in regno cœlorum paternaliter. *Iren. l.* 4. *cap.* 20. *al.* 37. *n.* 5. *p.* 254. [26].

So

[26] I muſt tranſcribe *Grotius* here. *Qui eſt imago Dei inviſiblis.* Dei inaſpecti aſpectabilis imago. Ita enim Latini loquuntur. Idem ſenſus 2 Cor. iv. 4. et 1 Tim. iii. 16. Heb. i. 3. Adam imago Dei fuit, ſed valde tenuis. In Chriſto perfectiſſime apparuit, quam Deus eſſet ſapiens, potens, bonus. Sic in aqua ſolem conſpicimus. Aliud imago, aliud umbra qualis in Lege. Heb. x. 1, *Grot. ad Col.* i. 15.

So likewiſe, when Chriſt is called *the image of God*, in 2 Cor. iv. 4. the place before cited, the meaning is, that he was ſo in this world. This I think to be exceeding evident from the context, which ſhall be now recited more at large: . . . *leſt the light of the glorious goſpel of Chriſt, who is the image of God, ſhould ſhine unto them . . . For God, who commanded the light to ſhine out of darkneſs, hath ſhined in our hearts, to give the light of the knowlege of of the glory of God, in the face* or perſon *of Jeſus Chriſt.*

It follows in the ſame Col. i. 15. *Who is the firſt-born of every creature:* or rather, as ſeems to me, *of the whole creation*, πρωτοτοκος πασης κτισεως: that is, he is the chief, the moſt excellent of the whole creation. *Pelagius* ſays, it is to be underſtood of Chriſt in regard to his humanity. He is the firſt, not in time, but in dignity. So it is ſaid: *Iſrael is my firſt-born.* Primogenitus ſecundum aſſumpti hominis formam, non tempore, ſed honore, juxta illud: *Filius meus primogenitus Iſrael.* Pelag. in loc. Ap. Hieron. tom. v. p. 1070.

Grotius underſtands it of the new creation. He refers to 2 Cor. v. 17. Rev. xxi. 5. Heb. ii. 5. To which, perhaps, might have been added, Hebr. xii. 23. *the church of the firſt-born, whoſe names are written in heaven* [27]. He likewiſe ſays, that, in

G 2 the

[27] "By Chriſt we are all called to be the *firſt-born*, that is, to be *all hallowed*, and to be called God's *peculiar*, as were the *firſt-born*, before the *Levites* were taken in their ſtead." *Dr. Sykes upon Hebr.* xii. 23.

the ſacred ſcriptures, *the firſt-born* ſometimes denotes the greateſt or higheſt. And refers to Pſ. lxxxix. 27. Jer. xxxi 9. Primus in creatione, nova ſcilicet, de qua 2 Cor. v. 17. . . Primogenitum Hebræis dicitur et quod primum, et quod ſummum eſt in quoque genere.

For the explication of what follows: I mean Col. i. 16 . . 20. I beg leave to refer you to *Grotius*.

Heb. i. 1. 2. *God, who at ſundry times, and in divers manners, ſpake in time paſt unto the Fathers by* or in *the prophets*, hath in theſe laſt days ſpoken *unto us by* or in *his Son*, the promiſed Meſſiah: . . εν τοις προφηταις . . εν υιω. *Whom he has appointed heir of all things. By whom alſo he made the worlds.* *Grotius* thinks, that the greek phraſe may be rendered *for whom.* Which is very ſuitable to the coherence, it having been before ſaid, that he was *appointed heir*, or lord *of all things.* Videtur δι ὁ hic recte accipi poſſe pro δι ὁν, *propter quem.* Ideo autem hæc interpretatio hoc loco maxime mihi ſe probat, quia ad Hebræos ſcribens videtur reſpicere ad dictum vetus Hebræorum, propter Meſſiam conditum eſſe mundum [28].

Ver.

[28] Moreover, it might be obſerved, " That Dr. *Sykes* ſays, the word αιωνας, which we render *worlds*, does not ſignify *the heavens, and the earth, and all things that are in them:* but it means, he ſays, properly, *ages*, or *certain periods of time*, in which ſuch

or

Ver. 3. *Who being the brightneſs of his glory, and the expreſs image of his perſon.* That expreſſeth the glory of Jeſus Chriſt in this world. He is the refulgence of the Father's glory, which ſhone upon him, and was ſeen in him. In him appeared the wiſdom, the power, the truth, the holineſs, the goodneſs, the mercifulneſs of God. It is much the ſame as *the form of God*, Philip. ii. 6. Says Grotius, Ος ων απαυγασμα της δοξης . . . Repercuſſus divinæ majeſtatis, qualis eſt in nube, quæ dicitur φαεηλιος . . . Majeſtas divina, cum per ſe conſpici nequeat, cernitur in Chriſto, ſicut ſol, quem directe oculi noſtri intueri nequeunt, cernitur in aqua, ſpeculo, nube. Vide 2 Cor. iv. 4. Col. i. 15. Και χαρακτης της υποστασεως αυτου . . . Υποστασις hic non ita ſumitur, quomodo Platonici, et poſt Origenem ex Platonicis Chriſtiani, ſumpſere. . . Ita potentia, juſtitia, veritas in Deo Chriſti Patre ſunt primario, in Chriſto vero

 ſecundario,

or ſuch things were done. Such were the Patriarchal, that of the Law, that of the Meſſiah, that of the Antediluvians. . . . Theſe were properly αιωνες ages." Admit, then, the interpretation of *Grotius*, δι ὃν, to be *for whom*, and we have a moſt apt and beautiful ſenſe; which is this: "*For whom alſo*, or *for whoſe ſake alſo*; or in reſpect to whom, he diſpoſed and ordered the ages: that is, the antediluvian, the patriarchal, the legal ages, or periods, and all the divine diſpenſations towards the ſons of men."

ſecundario, ſed ita ut nobis in Chriſto ea evidenter appareant. Joh. xiv. 9.

The ſame ver. 3. *and upholding all things by the word of his power.* This muſt relate to our Saviour's tranſactions in this world, becauſe it precedes the mention of his death, which follows next. I have looked into *Brenius*, who ſays the ſame. And I ſhall tranſcribe him, as it is likely you have him not with you. Cumque omnia potenti ſuo juſſu in terris ferret. Φερειν hic, ut interpretes nonnulli recte annotant, potius ſignificat agere, ſive moderari, et gubernare, quam portare aut ferre: niſi ferendi aut portandi verbum hoc ſenſu accipiatur, et metaphorice deſignet Chriſtum etiam in terris munus ſuum adminiſtrantem, omnia ad regni cœleſtis in terris diſpenſationem pertinentia, velut humeris ſuis portaſſe. Conf. Iſ. ix. 6.

To the ſame purpoſe likewiſe *Limborch*, whom I ſhall tranſcribe alſo in part. Sic videmus Domini Jeſu potentiæ omnia fuiſſe ſubjecta, ejuſque miracula fuiſſe univerſalia in totam naturam; nullamque fuiſſe creaturam, quin imperium ipſius agnoverit . . Quibus omnibus præconii ſui divinitatem adſtruxit, ſeque a Deo Patre ſuo eſſe miſſum probavit. Quæ omnia ſolo juſſu efficere, vere divinum eſt. Et qui id facit quaſi imago Dei eſt, potentiamque divinam in ſe reſidere oſtendit.

Hereby, then, is repreſented the power reſiding in Jeſus, whereby he wrought the greateſt miracles, whenever

whenever he pleaſed, by an effectual, all-commanding word, healing diſeaſes, raiſing the dead, rebuking ſtormy winds and waves, and they ſubſided, multiplying proviſions in deſert places, cauſing a fiſh to bring a ſtater for the tribute-money to be paid to the temple, for himſelf, and the diſciple at whoſe houſe he was entertained.

It follows in the ſame verſe, *when he had by himſelf purged our ſins, ſat down on the right-hand of the majeſty on high.* Which laſt words include our Lord's reſurrection from the dead, and his aſcenſion to heaven, and there ſitting on the right-hand of the Father. Upon which the Apoſtle farther enlargeth.

Ver. 4. 5. *Being made ſo much better than the angels, as he has by inheritance obtained a more excellent name than they. For unto which of the angels ſaid he at any time, Thou art my Son, this day have I begotten thee?* See 2 Sam. vii. 14. Pſ. ii. 7. lxxxix. 26. 27.

Ver. 6. *And again, when he bringeth in the firſt-begotten into the world, he ſaith: And let all the angels of God worſhip him.*

Mr. *Peirce's* paraphraſe of ver. 6. is thus. "So far is he from ſpeaking in ſuch a manner of any of the angels, that on the contrary, when he brings again his firſt-begotten into the world, raiſing him from the dead, he ſays: And let all the angels of God be ſubject to him." See 1 Pet. iii. 21. 22.

by

. . by the reſurrection of Jeſus Chriſt: who is gone into heaven, and is on the right-hand of God; angels, and authorities, and powers, being made ſubject unto him.

Ver. 7. *And of the angels he ſaith: Who maketh his angels ſpirits, and his miniſters a flame of fire.*

Ver. 8. *But unto the Son he ſaith, thy throne, o God, is for ever and ever: a ſcepter of righteouſneſs is the ſcepter of thy kingdom.* Ver. 9. *Thou haſt loved rightcouſneſs, and hated iniquity; therefore God, thy God, has anointed thee with the oil of gladneſs above thy fellows.*

But unto the Son he ſaith, (I think it ſhould be thus rendered:) *But of the Son he ſaith:* or *with regard to the Son, he ſaith.* For in the original it is the ſame phraſe, which in the ſeventh verſe we have tranſlated, *of the angels he ſaith.* So here: *With regard to the Son, he ſaith: Thy throne, o God, is for ever and ever.* The words are in Pſ. xlv. 6. *Thy throne, o God, is for ever and ever. The ſcepter of thy kingdom is a right ſcepter.* The writer of this epiſtle to the *Hebrews* ſays: "And with regard to the Son, or the Meſſiah, God's throne is for ever and ever:" that is, the kingdom of God, erected by the Meſſiah, is to have no period. And this is expreſſed in the words of the pſalmiſt here quoted. Comp. Luke i. 33. 34. So likewiſe Dan. ii. 44. And *in the days of theſe kings ſhall the God of heaven ſet up a kingdom, which ſhall never be deſtroyed.* And in Rev. xiv. 6.

the

the doctrine to be preached to all nations is called *the everlaſting goſpel.*

Here I recollect a paſſage in *Origen's* books againſt *Celſus*, who informs us, he had met with a Jew, eſteemed a very learned man, "who ſaid, that thoſe words, *Thy throne, o God, is for ever and ever: the ſcepter of thy kingdom is a right ſcepter:* are addreſſed to the God of the univerſe: but the following words, *thou loveſt righteouſneſs, and hateſt iniquity: therefore God, thy God, hath anointed thee with the oil of gladneſs above thy fellows*, are addreſſed to the Meſſiah." Και μεμνημαι γε παυυ θλιψας τον ιυδαιον, νομιζομενον σοφον, εκ λεξεως ταυτης. Ος προς αυτην απορων, ειπε τα τω εαυτω ιυδαισμω ακολουθα· ειπε προς μεν τον των ολων θεον ειρησθαι το, ο θρονος συ ο θεος εις τον αιωνα του αιωνος, ραβδος ευθυτητος η ραβδος της βασιλειας συ· προς δε τον χριστον το, ηγαπησας δικαιοσυνην, και εμισησας ανομιαν. Δια τουτο εχρισε σε ο θεος, ο θεος σου, και τα εξης. *Contr. Celſ. l.* 1. *p.* 43. *Cant. tom. i. p.* 371. *Bened.*

Origen did not approve of that interpretation. But to me it appears both very right, and very valuable. Nor is it ſo difficult, but that it might have been diſcerned by a chriſtian; were it not, that we are ſtrangely miſled by a great variety of wrong notions which prevail amongſt us.

So again ver. 10. *And thou, Lord, in the beginning haſt laid the foundation of the earth, and the heavens are the work of thy hands.* 11. *They ſhall periſh, but thou remaineſt. And they all ſhall wax old like a garment.*

ment. 12. *And as a veſture ſhalt thou fold them up, and they ſhall be changed. But thou art the ſame, and thy years ſhall not fail.* Which words are a quotation from Pſ. cii. 25. 26. 27. where they are addreſſed to God. And ſo they are here. In order to preſerve the connexion, we are to ſupply ſome ſuch words as theſe at the beginning of the quotation. "And of the Son, or with regard to the Son, or the Meſſiah, the ſcripture ſaith:" *And thou, Lord,* . . . that is, upon account of the diſpenſation by the Meſſiah, which is to laſt for ever, are applicable thoſe words: *And thou, Lord,* and what follows.

The Apoſtle, the more effectually to ſecure the ſtedfaſtneſs of the Jewiſh believers, obſerves to them the excellence, the importance, the wide extent, and long duration of the divine diſpenſation by the Meſſiah. The diſpenſation by Moſes was limited to one nation, and to a certain period of time. But the diſpenſation of the Meſſiah was to be an univerſal bleſſing, and to ſubſiſt to the end of time. And to the kingdom of God by the Meſſiah are fitly applicable the texts cited in this place from the Old Teſtament.

In a word, hereby are ſhewn the dignity and excellence of the evangelical diſpenſation, in that higher expreſſions are uſed concerning it, than can be applied to any other.

I think, I have above ſhewn from ſcripture, that Jeſus Chriſt was a man like unto us, or having a human ſoul, as well as a human body. Nor have you

you any reaſon upon that account to ſuſpect me of heterodoxy. I think myſelf therein both a catholic, and a ſcriptural chriſtian. It has been the general belief of the church of Chriſt in all ages; and the glory of the evangelical diſpenſation depends upon it. In *Socrates*, the eccleſiaſtical hiſtorian, there is a chapter, where it is aſſerted, that this was the opinion of all the ancients in general, εμψυχον τον ενανθρωπησαντα, of *Irenæus*, *Clement of Alexandria*, *Apollinarius of Hierapolis*, *Serapion* Biſhop of *Antioch*, *Origen* and others. *Socrat. l.* 3. *cap.* viii. *Conf. Theodoret. H. E. l.* 5. *cap.* ix. *et* x.

I can eaſily ſhew it to have been the opinion of ſome later writers, who have always been in great repute for their right faith.

Epiphanius expreſſeth himſelf upon this ſubject very particularly, and very emphatically. For though our Saviour was not born in the ordinary way of human generation, απο σπερματος ανδρος ουκ ην, he ſays, he was perfect man, and was tempted like unto us, but without ſin. Παντα γαρ τελειως ισχε, τα παντα εχων, σαρκα, και νευρα, και φλεβας, και τα αλλα παντα οσα εστι· ψυχην δε αληθινως, και ο δοκησει· νυν δε και τα παντα οσα εστιν εν τη ανθρωπησει, χωρις αμαρτιας, ως γεγραπται . . Hebr. iv. 15. *Hær.* 69. *n.* xxv. *p.* 750.

To the like purpoſe *Jerome* in ſeveral places, more than need to be cited here.

Quod autem infert: *Homo in dolore, et ſciens ferre infirmitatem*, ſive *virum dolorum, et ſcientem infirmitatem*, verum

verum corpus hominis, et veram demonſtrat animam. *Hieron in Iſ. cap.* liii. *tom.* iii. *p.* 383.

Quod ſi oppoſuerint nobis hi, qui Chriſtum negant humanam habuiſſe animam, ſed in humano corpore Deum fuiſſe pro anima, audiant in Chriſto ſubſtantiam animæ demonſtrari. *Id. in Amos, cap.* vi. *ib.* p. 1427.

Quod autem ſpiritus accipiatur pro anima, manifeſte ſignificat Salvatoris oratio: *Pater, in manus tuas commendo ſpiritum meum.* Neque enim Jeſus aut perverſum ſpiritum, quod cogitare quoque nefas eſt, aut Spiritum ſanctum, qui ipſe Deus eſt, Patri poterat commendare, et non potius animam ſuam, de qua dixerat: *Triſtis eſt anima mea uſque ad mortem.* Matt. xxvi. 38. *Id. in Abac. cap.* ii. *ib. p.* 1618.

I ſhall not tranſcribe here any thing from *Auguſtin*, but only refer you to one place in him. *Contr. Sermon. Arian. cap.* ix. *tom.* 8. [29]

I ſhall proceed no farther at this time. I need not tell you, that the unity of God is an important article of natural religion. And after it has been ſo ſtrongly aſſerted in the Jewiſh revelation, and has been as clearly taught in the New Teſtament [30], it ought not to be given up by Chriſtians.

If

[29] *That paſſage may be ſeen above, p.* 8. *note* [5].

[30] See Mark xii. 29. Matt. xix. 17. Mark x. 18. John xvii. 3. Rom. xv. 6. xvi. 27. 1 Cor. viii. 6. 2 Cor. xii. 31. Eph. iv. 6. 1 Tim. ii. 5. vi. 15. 16. and elſewhere.

If, PAPINIAN, you will beſtow a few thoughts upon theſe papers, and ſend me the reſult of them, without compliment, and without reſentment, you will oblige

PHILALETHES.

THE

FIRST POSTSCRIPT,

CONTAINING

An Explication of thoſe words, *the Spirit*, *the Holy Spirit*, and *the Spirit of God*, as uſed in the Scriptures.

PHILALETHES, when he wrote the foregoing Letter, had no occaſion to proceed any farther than he did. But now he thinks, that if he could rightly explain thoſe words, *the ſpirit*, and *the holy ſpirit*, and the like, he ſhould do a real ſervice to religion, and contribute to the underſtanding of the ſcriptures.

This Poſtſcript will conſiſt of three ſections. In the firſt ſhall be an argument, ſhewing the ſeveral acceptations of the words, *the ſpirit*, and *the holy ſpirit*. In the ſecond ſection, ſuch texts will be conſidered, as may be ſuppoſed to afford objections. In the third, divers other texts will be explained.

SECT. I.

IN ſhewing the ſeveral acceptations of theſe words in ſcripture, I begin with a paſſage of *Maimonides*, generally reckoned as learned and judicious a writer as any of the Jewiſh Rabbins. *An Argument.*

" The [1] word *ſpirit*, ſays he, has ſeveral ſenſes. 1. It ſignifies *the air*, that is, one of the four elements. *And the ſpirit of the Lord moved upon the face of the waters.* Gen. i. 2.

2. It

[1] *Ruach* vox eſt homonyma. Significat enim, primo, Aërem, hoc eſt, unum ex quatuor elementis: ut *Veruach*, et *Spiritus Domini incubabat ſuper aquas.* Gen. i. 2. *Deinde*, ſignificat ſpiritum flantem, h. e. ventum. Ut *Veruach, et ſpiritus* (ventus) *orientalis attulit locuſtas.* Ex. x. 13. Item, *Ruach, ſpiritus occidentalis.* Ib. ver. 19. Et ſic ſæpiſſime. *Tertio*, ſumitur pro ſpiritu vitali. Ut *Ruach, ſpiritus vitæ.* Gen. vi. 17. *Quarto*, ſumitur de parte illa hominis incorruptibili, quæ ſuperſtes remanet poſt mortem. Ut *Veruach, et ſpiritus hominis redit ad Deum, qui dedit eum.* Ecc. xii. 7. *Quinto*, ſignificat Influentiam Divinam, a Deo prophetis inſtillatam, cujus virtute prophetabant, quemadmodum explicaturi ſumus, quando de prophetiâ agemus: cujus ratio quoque in hoc libro pertractanda. *Et ſeparabo*, min ruach, *de ſpiritu, qui eſt in te, et ponam in eis.* Num. xi. 17. *Et fuit, cum quieviſſet*

2. It ſignifies *wind*. *And the eaſt-wind brought the locuſts*. Exod. x. 13. Afterwards, ver. 19. *And the Lord turned a mighty ſtrong weſt-wind, which took away the locuſts*. And in like manner very often.

3. It is taken for *the vital breath*. *He remembered, that they were but fleſh, a wind*, a ſpirit, *that paſſeth*

 away,

quieviſſet ſuper eos haruach *ſpiritus*. ver. 26. Item, Ruach, *ſpiritus loquutus eſt in me*. 2 Sam. xxiii. 2. *Sexto*, ſignificat quoque propoſitum, et voluntatem. Ut Kol rucho, *omnem ſpiritum ſuum profert ſtultus*. Pſ. xxix. 11. hoc eſt, omnem intentionem, voluntatem ſuam. Sic, Et *exhaurietur* ruach *ſpiritus Ægypti in medio ejus, et conſilium ejus abſorbebo*. Iſ. xix. 3. i. e. diſſipabitur propoſitum ipſius, et gubernatio ipſius abſcondetur. Sic, *Quis direxit ruach Domini, et quis vir conſilii ejus, ut indicare poſſit eum*. Iſ. xl. 13. hoc eſt, Quis eſt, qui ſciat ordinem voluntatis ejus, aut qui apprehendat et aſſequatur, qua ratione hanc rerum univerſitatem gubernet, et qui eum indicare poſſet. Vides ergo, quod hæc vox, *ruach*, quando Deo attribuitur, ubique ſumatur partim in quinta, partim in ſexta et ultima ſignificatione, quatenus voluntatem ſignificat. Exponatur in quoque loco pro ratione rerum et circumſtantiarum. *Rabbi Moſis Maimonidis liber More Nevohim. Part.* i. *cap.* xl.

Veritas et quidditas prophetiæ nihil aliud eſt, quam influentia a Deo Opt. Max. mediante intellectu, agente ſuper facultatem rationalem primo, deinde ſuper facultatem imaginariam influens. *Id. More Nevohim. P.* 2. *cap.* 36.

away, and cometh not again. Pſ. lxxviii. 39. And, *all fleſh, wherein is the breath of life.* Gen. vi. 17.

4. It is taken for *the incorruptible part of man,* which ſurvives after death. *And the ſpirit ſhall return to God who gave it.* Eccl. xii. 7.

5. It ſignifies *the divine influence,* inſpiring the prophets, by virtue of which they propheſied. *I will take off the ſpirit, that is upon thee, and will put it upon them.* Numb. xi. 17. *And the ſpirit reſted upon them.* ver. 26. *The ſpirit of the Lord ſpake by me, and his word was in my tongue.* 2 Sam. xxiii. 2.

6. It alſo ſignifies *deſign, will, purpoſe. A fool uttereth all his mind,* literally, ſpirit. Prov. xxix. 11. *And the ſpirit of Egypt ſhall fail in the midſt thereof, and I will deſtroy the counſel thereof.* Iſ. xix. 3. *Who has directed the ſpirit of the Lord, or being his counſellor has taught him?* Iſ. xl. 13.

It is evident therefore, ſays he, that the word *ſpirit,* when ſpoken of God, is to be always underſtood, either in the *fifth,* or the *ſixth,* and laſt acceptation of the word, according as the coherence and circumſtances of things direct.

This paſſage of *Maimonides,* which I have here tranſcribed at length, has been taken notice of by divers learned chriſtian writers [2].

My deſign leads me to obſerve thoſe texts only of the Old and New Teſtament, where the word *ſpirit* is

[2] *Selden de Synedr. l.* 2, *c.* iv. *and* iii. iv. *S. Baſnag. Exercitationes in Baron. p.* 45.

is ſpoken of God, or ſuch other, as may tend to explain thoſe texts.

And, *firſt of all*, I think, that in many places, the *ſpirit*, or *the ſpirit of God*, or *the Holy Ghoſt*, is equivalent to God himſelf.

The ſpirit of a man is the ſame as *man*. So *the ſpirit of God* muſt be the ſame as *God* himſelf. 1 Cor. ii. 11. *What man knoweth the things of a man, ſave the ſpirit of a man, that is in him? Even ſo the things of God knoweth no man,* [or no one] *but the ſpirit of God.*

1 Cor. xvi. 17. 18. *I am glad of the coming of Stephanas, and Fortunatus, and Achaicus . . . For they have refreſhed my ſpirit, and yours*: that is, me and you. Or, as Mr. *Locke* paraphraſeth the place: "For by the account, which they have given me of you, they have quieted my mind and yours too."

Gal. vi. 18. *The grace of our Lord Jeſus Chriſt be with your ſpirit*: that is, with you. 2 Tim. iv. 22. *The Lord Jeſus Chriſt be with thy ſpirit*, or with thee.

Pſ. cxxxix. *Whither ſhall I go from thy ſpirit?* that is, from thee. *Or whither ſhall I flee from thy preſence?* In like manner it is ſaid with regard to Moſes, Pſ. cvi. 33. *becauſe they provoked his ſpirit*, meaning him.

Iſ. lxiii. 10. *But they rebelled, and vexed his holy ſpirit.* Which in other texts is expreſſed in this manner.

Luke i. 35. *And the angel anſwered, and ſaid unto her: The Holy Ghoſt ſhall come upon thee, and the power of the Higheſt ſhall overſhadow thee.* The latter words explain the former. And the *Holy Ghoſt* is ſaid to be the ſame as *the power of God.* Where likewiſe it follows: *Therefore alſo that holy thing, which ſhall be born of thee, ſhall be called the Son of God.*

Matt. xii. 28. *But if I caſt out demons by the ſpirit of God, then is the kingdom of God come unto you.* Luke xi. 20. *But if I with the finger of God caſt out demons, no doubt the kingdom of God is come upon you* [3].

So that *the finger of God*, or *the ſpirit of God*, is the ſame as the power of God, or God himſelf: As St. *Peter* ſays, Acts ii. 22. *Ye men of Iſrael hear theſe words:*

[3] "Again, Matt. xii. 28. *If I caſt out devils by the ſpirit of God, then the kingdom of God is come unto you.* Here *the ſpirit of God* does not ſignify the Holy Ghoſt, or the third perſon of the Holy Trinity, but the power of God: as appears from the parallel paſſage in St. Luke xi. 20. where, inſtead of *the ſpirit of God*, we read *the finger of God.* By this power the man Chriſt was enabled to caſt out devils. For he ſpeaks of himſelf here in his human, not in his divine nature, according to the notion which the Phariſees had of him: as is plain from his ſtiling himſelf *the ſon of man*, in the ſequel of his diſcourſe to them." *Abraham Le Moine's Treatiſe on Miracles*, p. 50.

words: Jeſus of Nazareth, a man approved of God among you by miracles, and wonders, and ſigns, which God did by him, in the midſt of you, as ye yourſelves alſo know.

To which two texts of St. *Matthew* and St. *Luke*, juſt alleged, may be added, as very ſimilar, if not exactly parallel, ſome others. 2 Cor. iii. 3. *Foraſmuch as ye are manifeſtly declared to be the epiſtle of Chriſt, miniſtered by us, written not with ink, but with the ſpirit of the living God: not in tables of ſtone, but in fleſhly tables of the heart.* Undoubtedly alluding to what is ſaid of the two tables containing the ten commandments. Ex. xxxi. 18. and Deut. ix. 10. that *they were written by the finger of God*, or miraculouſly, by God himſelf. So alſo Pſ. viii. 3. *When I conſider thy heavens, the work of thy fingers, the moon and ſtars, which thou haſt ordained.* See *Patrick* upon Ex. xxxi. 18.

Thirdly, By *the Spirit*, or *the Spirit of God*, or *the Holy Ghoſt*, is oftentimes meant an extraordinary gift from God, of power, wiſdom, knowlege, and underſtanding.

Sometimes hereby is intended courage, or wiſdom, or ſome one particular advantage only. At other times hereby is intended a plentiful effuſion of a variety of ſpiritual gifts.

For which reaſon it will be needful to allege, under this article, many texts, both from the Old and New Teſtament.

Ex. xxxi.

Ex. xxxi. 1. . . 7. *And the Lord ſpake unto Moſes, ſaying: See, I have called by name Bezaleel the ſon of Uri, the ſon of Hur, of the tribe of Judah. And I have filled him with the Spirit of God, in wiſdom, and in knowlege, and in all manner of workmanſhip, to deviſe cunning work in gold, and in ſilver, and in braſs . . . And behold, I have given with him Aholiab, . . . and in the hearts of all that are wiſe-hearted, I have put wiſdom, that they may make all that I have commanded thee.* See alſo ch. xxxv. 30 . . . 35. and xxxvi. 1. 2.

Numb. xi. 16. 17. *And the Lord ſaid unto Moſes: Gather to me ſeventy men of the elders of the people . . . And I will take of the Spirit which is upon thee, and will put it upon them.* No one underſtands hereby, that God intended to take from Moſes a ſpiritual being, or part of a ſpiritual being: but that He determined to beſtow upon thoſe elders qualifications of wiſdom and underſtanding, reſembling thoſe in Moſes, by which he was ſo eminent and diſtinguiſhed.

Afterwards it is ſaid, ver. 25. 26. *And the Lord came down in a cloud, and ſpake unto him, and took of the Spirit that was upon him, and gave it unto the ſeventy elders. And it came to paſs, that when the Spirit reſted upon them, they prophefied, and did not ceaſe:* meaning, for ſome while. *But there remained two of the men in the camp . . . And the ſpirit reſted upon them, . . . and they prophefied in the camp.*

Deut.

Deut. xxxiv. 9. *And Joſhua was full of the Spirit of wiſdom: For Moſes had laid his hands upon him.*

Judges iii. 10. *And the Spirit of the Lord came upon him* [Othniel], and *he judged Iſrael, and went out to war . . . And his hand prevailed againſt Chuſhan-riſhathaim.*

Judg. vi. 34. *But the Spirit of the Lord came upon Gideon . . .* Ch. xi. 29. *Then the Spirit of the Lord came upon Jeptha.*

. . . Ch. xiv. 5. 6. *Then went Sampſon down, and his father and his mother, to Timnath. And behold, a young lion roared againſt him. And the Spirit of the Lord came mightily upon him. And he rent him, as he would have rent a kid. And he had nothing in his hand.* See likewiſe ch. xv. 14.

2 Sam. xxiii. 1 . . 3. *Now theſe be the laſt words of David. David the ſon of Jeſſe ſaid, and the man, who was raiſed up on high, the anointed of the God of Jacob, and the ſweet Pſalmiſt of Iſrael, ſaid: The Spirit of the Lord ſpake by me, and his word was in my tongue. The God of Iſrael ſaid, the rock of Iſrael ſpake to me: He that ruleth over men, muſt be juſt, ruling in the fear of God.*

2 Chron. xx. 14. 15. *Then upon Jaheziel, the ſon of Zachariah, the ſon of Benajah, a Levite of the ſons of Aſaph, came the Spirit of the Lord, in the midſt of the congregation. And he ſaid: Hearken ye, all Judah, and ye inhabitants of Jeruſalem . . .* Another inſtance of what *Maimonides* calls *divine*

influence, whereby a man is enabled to propheſy or give counſel from God in a difficult circumſtance, as that was with the people of *Judah*.

So Ezek. xi. 4. 5. *Therefore propheſy againſt them*, propheſy, *o ſon of man. And the Spirit of the Lord fell upon me, and ſaid unto me: Speak, Thus ſaith the Lord* . . . And St. *Peter* ſays, 2 Ep. i. 20. 21. *Knowing this firſt, that no propheſy of the ſcripture is of any private interpretation*, impulſe, or ſuggeſtion. *For the propheſy came not in old time by the will of man: but holy men ſpake, as they were moved by the Holy Ghoſt*, or by the divine influence. As St. *Paul* alſo ſays, 2 Tim. iii. 16. *All ſcripture is given by inſpiration of God.*

1 Chron. xii. 18. *Then the Spirit came upon Amaſai, who was chief of the captains, and he ſaid: Thine are we, David, and on thy ſide, thou ſon of Jeſſe. Peace be unto thee, and peace be to thy helpers. For thy God helpeth thee. Then David received them.* *Patrick*'s comment is to this purpoſe: "The Spirit of power, ſaith the Targum: that is, God powerfully moved him with an heroical boldneſs and reſolution, in the name of them all, to proteſt fidelity to David, in ſuch pathetical words, as convinced him they were friends."

2 Kings ii. 9. *And it came to paſs, when they were gone over* [Jordan], *that Elijah ſaid unto Eliſha: Aſk, what I ſhall do for thee, before I be taken away from*

from thee. And Eliſha ſaid: I pray thee, let a double portion of thy Spirit be upon me.

By which, ſome have ſuppoſed, that *Eliſhah* begged to have as much more of the Spirit as *Elijah* had. But as that would be arrogance, the beſt commentators rather think, he only deſired, that he might be as the eldeſt, or firſt-born among his fellow-diſciples: even as the firſt-born in a family had a double portion to that of other children. See thereafter, ver. 15 and Deut. xxi. 17. and *Grotius*, and *Patrick*, upon this text. All muſt be ſenſible, that a gift, not a perſon, is here intended.

Prov. i. 23. *Turn you at my reproof. Behold, I will pour out my ſpirit unto you, I will make known my words unto you.* That is, "I will teach you, and enable you to underſtand the rules of virtue and holineſs: which, if you follow, you will be happy."

Zech. xii. 10. *And I will pour out upon the houſe of David, and upon the inhabitants of Jeruſalem, the Spirit of grace and ſupplications.* Which cannot imply a promiſe of pouring upon them a tranſcendent being or ſpirit: but of giving them the temper, the qualification, the diſpoſition of grace and ſupplication.

There are alſo, in the Old Teſtament, promiſes of the ſpirit relating to the Meſſiah.

Iſ. xi. 1 . . 3. *And there ſhall come forth a rod out of the ſtem of Jeſſe . . . And the ſpirit of the Lord ſhall reſt upon him, the ſpirit of wiſdom and under-*

ſtanding, the ſpirit of counſel and might, the ſpirit of knowlege, and of the fear of the Lord; and ſhall make him of quick underſtanding in the fear of the Lord.

Iſ. lxii. 2. *Behold my ſervant, whom I uphold, my elect, in whom my ſoul delighteth. I have put my ſpirit upon him. He ſhall bring forth judgment to the Gentiles.*

And the promiſes of the ſpirit, in the times of the Meſſiah, import alſo a plentiful effuſion of ſpiritual gifts.

Iſ. xliv. 3. *And I will pour water upon him that is thirſty, and floods upon the dry ground. I will pour my ſpirit upon thy ſeed, and my bleſſing upon thy off-ſpring.* Comp. John vii. 38. 39. Acts ii. 17. 18. And ſee Iſ. lix. 2. Ezek. xi. 19. xxxvi. 27. xxxvii. 14. xxxix. 29.

Joel ii. 28. 29. *And it ſhall come to paſs afterwards, that I will pour out my ſpirit upon all fleſh. And your ſons and your daughters ſhall propheſy. Your old men ſhall dream dreams, your young men ſhall ſee viſions. And alſo upon the ſervants, and the handmaids, in thoſe days will I pour out my ſpirit.* See Acts ii. 17. 18.

In all which texts, as ſeems very evident, by *the ſpirit*, and *the ſpirit of God*, and *the ſpirit of the Lord*, is meant not a being, or intelligent agent, but a power, a gift, a favour, a bleſſing.

I proceed to the New Teſtament, in which likewiſe many texts are to be taken notice of by *us*.

Matt.

Matt. x. 19. 20. *But when they deliver you up, take no thought how, or what ye ſhall ſpeak. For it ſhall be given you in that ſame hour what ye ſhall ſpeak. For it is not ye that ſpeak, but the ſpirit of your Father which ſpeaketh in you.*

Mark xiii. 11. *But when they ſhall lead you, and deliver you up, take no thought beforehand, what ye ſhall ſpeak, neither do ye premeditate. But whatſoever ſhall be given you in that hour, that ſpeak ye. For it is not ye that ſpeak, but the Holy Ghoſt.*

Luke xii. 11. 12. *And when they bring you unto the ſynagogues, and unto magiſtrates, and powers; take ye no thought how, or what thing ye ſhall anſwer, or what ye ſhall ſay. For the Holy Ghoſt ſhall teach you, in that ſame hour, what ye ought to ſay.*

Luke xxi. 14. 15. *Settle it therefore in your hearts, not to meditate before, what ye ſhall anſwer. For I will give you a mouth and wiſdom,* or wiſe ſpeech, *which all your adverſaries ſhall not be able to gainſay, or reſiſt.*

How theſe and the like promiſes were afterwards fulfilled, when the apoſtles of Chriſt, and other his diſciples, were brought before the Jewiſh, or other rulers and governors, we ſee in their hiſtory, recorded in the book of the Acts. Of St. *Stephen,* in particular, it is ſaid, ch. vi. 9. 10. *Then there aroſe certain diſputing with Stephen. And they were not able to reſiſt the wiſdom, and the ſpirit, by which he ſpake.*

John iii. 34. *For he, whom God hath ſent, ſpeaketh the words of God. For God giveth not the ſpirit by meaſure unto him.* Here, by *the ſpirit*, as I ſuppoſe, all underſtand a gift.

John vii. 37 . . 39. *In the laſt day, that great day of the feaſt, Jeſus ſtood, and cried, ſaying: If any man thirſt, let him come to me, and drink. He that believeth on me, as the ſcripture hath ſaid, out of his belly ſhall flow rivers of living water. But this ſpake he of the ſpirit, which they that believe on him ſhould receive. For the Holy Ghoſt was not yet given, becauſe that Jeſus was not yet glorified.*

Here alſo, as is very plain, by *the ſpirit*, and *the Holy Ghoſt*, is meant a gift, or a plentiful effuſion of ſpiritual gifts.

John xx. 19 . . 22. *Then the ſame day at evening, being the firſt day of the week . . . came Jeſus, and ſtood in the midſt, and ſaith unto them: Peace be unto you . . . As my Father hath ſent me, even ſo ſend I you. And when he had ſaid this, he breathed on them, and ſaith unto them: Receive ye the Holy Ghoſt:* that is, he encouraged them to rely upon him for the fulfilment of the promiſe he had made, that they ſhould receive from above ſufficient qualifications for the diſcharge of their high office. Which actually came to paſs on the day of Pentecoſt next enſuing.

Acts i. 4. 5. *And being aſſembled together with them, he commanded them, that they ſhould not depart from Jeruſalem, but wait for the promiſe of the Father, which*

which ye have heard of me. [Luke xxiv. 49.] *For John truly baptiſed with water: but ye ſhall be baptiſed with the Holy Ghoſt, not many days hence.* Which cannot be underſtood of a perſon. The meaning therefore is: Ye ſhall be favoured with a plentiful effuſion of ſpiritual gifts. As the event likewiſe ſhews. See John i. 33. and Acts. xi. 16.

Ver. 8. *But ye ſhall receive power, after that the Holy Ghoſt is come upon you.*

Acts ii. 1 . . 4. *And when the day of Pentecoſt was fully come, they were all with one accord in one place . . And they were all filled with the Holy Ghoſt, and began to ſpeak with other tongues, as the ſpirit gave them utterance.*

When all men wondered at this ſtrange appearance, and ſome mocked, ver. 14 . . . 18. *Peter* ſtanding up, ſays: *This is that, which was ſpoken by the prophet Joel. And it ſhall come to paſs in the laſt days, ſaith God, I will pour out my ſpirit upon all fleſh. And your ſons and your daughters ſhall propheſy, and your old men ſhall dream dreams. And on my ſervants and my handmaidens I will pour out my ſpirit, and they ſhall propheſy.*

Ver. 33. *Therefore being by the right-hand of God exalted, and having received of the Father the promiſe of the Holy Ghoſt, he hath ſhed forth,* or poured out, *this, which ye now ſee and hear.*

Ver. 38. *Then Peter ſaid unto them: repent, and be baptiſed . . in the name of Jeſus Chriſt . . . And ye ſhall receive the gift of the Holy Ghoſt.*

Acts

Acts iv. 8. *Then Peter, filled with the Holy Ghoſt, ſaid unto them: Ye rulers of the people, and elders of Iſrael . . .*

. . Ver. 21. *And when they had prayed, the place was ſhaken, where they were aſſembled together, and they were all filled with the Holy Ghoſt. And they ſpake the word with boldneſs . . .* 33. *And with great power gave the Apoſtles witneſs of the reſurrection of the Lord Jeſus. And great grace was upon them all.*

Acts vi. 3. *Wherefore, brethren, look ye out among you ſeven men of honeſt report, full of the Holy Ghoſt and wiſdom, whom we may appoint over this buſineſs . .* ver. 5. *And the ſaying pleaſed the whole multitude. And they choſe Stephen, full of the Holy Ghoſt, and Philip . .* ver. 8. *And Stephen, full of faith and power, did great wonders and miracles among the people.* 9. *Then there aroſe certain, . . diſputing with Stephen. . .* 10. *And they were not able to reſiſt the wiſdom, and the ſpirit, by which he ſpake.*

Acts viii. 14. *Now when the Apoſtles, which were at Jeruſalem, heard that Samaria had received the word of God, they ſent unto them Peter and John.* 15. *Who, when they were come down, prayed for them, that they might receive the Holy Ghoſt. For as yet he was fallen upon none of them. Only they were baptiſed in the name of the Lord Jeſus.* 17. *Then laid they their hands on them. And they received the Holy Ghoſt.* 18. *And when Simon ſaw, that through laying on*

of

of the Apostles hands the Holy Ghost was given, he offered them money. And what follows.

Acts x. 44. *While Peter yet spake those words, the Holy Ghost fell on all them which heard the word.* 45. *And they of the circumcision which believed, were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost.* 46. *For they heard them speak with tongues, and magnify God.* 47. *Then answered Peter: Can any man forbid water, that these should not be baptised, which have received the Holy Ghost, as well as we?*

Acts xi. 16. 17. *Forasmuch then, as God gave them the like gift, as he did unto us, who believed on the Lord Jesus: what was I, that I could withstand God?* xv. 8. *And God, which knows the hearts, bare them witness, giving them the Holy Ghost, as he did unto us.*

I have omitted Acts ix. 17. and x. 38. for the sake of brevity, and as not being necessary to be now insisted upon. The paragraph in Acts xix. 1 . . 7. will be considered hereafter among the texts that are to be explained.

Rom. v. 5. *And hope maketh not ashamed, because the love of God is shed abroad in our hearts by the Holy Ghost, which is given to us.*

Tit. iii. 5. 6. . . *according to his mercy he has saved us by the washing of regeneration, and renewing of the Holy Ghost: which he shed on us* [has poured out

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out upon us, ου εξεχεεν εφ' ημας] *abundantly, through Jesus Christ, our Saviour.*

Hebr. ii. 4. *God also bearing them witness both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his own will.*

And gifts of the Holy Ghost. It should be rather rendered, *and distributions of the Holy Ghost:* και πνευματος αγιου μερισμοις. A remarkable expression, plainly declaring, that by *the Holy Ghost*, or *the holy spirit*, were meant those spiritual gifts, which came down upon men from heaven immediately, or were communicated, in great variety, by the laying on of the hands of the Apostles.

Hebr. vi. 4. — *those who were once enlightened, and have tasted of the heavenly gift, and were partakers of the Holy Ghost:* — τους απαξ φωτισθεντας, γευσαμενους τε της δωρεας της επουρανιου, και μετοχους γενηθεντας πνευματος αγιου.

Dr. *Whitby's* paraphrase is this: "*and having tasted of the heavenly gift, and were made partakers of the Holy Ghost*, sent down from heaven, and conferred on them by the imposition of hands."

Learned interpreters are not agreed in the meaning of *the heavenly gift*. To me it seems, that by both these expressions, one and the same thing is intended, *even the Holy Ghost:* and that the writer of this epistle calls it *the heavenly gift*, in allusion to the descent of the *Holy Ghost* upon the Apostles and their company on the day of Pentecost, as related Acts ii. 1 . . 13.

But

But though commentators do not agree in their interpretation of the firſt particular, I ſuppoſe, that by *the Holy Ghoſt* they generally underſtand miraculous powers and gifts, of which the perſons here ſpoken of had partaken. So *Whitby*, as juſt cited. So likewiſe *Grotius*. Subjicit etiam *participes fuiſſe Spiritus Sancti*, id eſt, dona conſecutos prophetiæ, linguarum, ſanationum, quæ non contingebant eo tempore niſi juſtificatis, id eſt, purgatis. *Grot. in loc. Du ſaint eſprit.* Des dons miraculeux. *Le Clerc.*

1 Pet. i. 12. *Unto whom it was revealed, that not unto themſelves, but unto us, they did miniſter the things which are now reported unto you by them that have preached the Goſpel to you, with the Holy Ghoſt ſent down from heaven.*

Here I ſuppoſe to be a plain reference to the plentiful effuſion of the holy ſpirit upon the Apoſtles on the day of Pentecoſt, as related by St. *Luke* at the beginning of the book of Acts. It is probable, that many of the chriſtians, to whom St. *Peter* is here writing, were converted by St. *Paul*, who was not preſent with the reſt on that memorable day. Nevertheleſs he had received the ſpirit in a very plentiful meaſure, and immediately from heaven, without the intervention of any of thoſe who were Apoſtles before him. It is very likely, that St. *Peter* himſelf, and ſome others of the Twelve, had been in theſe countries, before his writing this epiſtle. For,

not

not to mention St. *John*, who perhaps did not take up his abode at *Epheſus* till after the writing this epiſtle of *Peter*, I think we have good evidence, that [4] *Philip*, one of the twelve Apoſtles, reſided for ſome time, and died at *Hierapolis* in *Phrygia*. And it may be reckoned probable, that he was for a while very uſeful in preaching the goſpel in thoſe parts, and that he wrought miracles among the people there.

By the Holy Ghoſt ſent down from heaven, I ſuppoſe to be meant the inſpiration of the Apoſtles, and the miraculous powers and gifts with which they were endowed.

Res illæ magnæ nobis plene explicatæ ſunt per Apoſtolos, et eorum adjutores, *cœlitus donatos*, *Spiritu Sancto*, id eſt, donis majoribus, quam ipſi Prophetæ habuere, et de quibus ipſi Prophetæ ſunt locuti, ut Joel ii. 28. *Grot. in loc.*

1 John iv. 13. *Hereby know we, that we dwell in him, and he in us, becauſe he has given us of his ſpirit:* ὅτι ἐκ τοῦ πνεύματος αὐτοῦ δέδωκεν ἡμῖν. And ſee ch. ii. 20.

In theſe texts, *the Spirit*, or the *Holy Ghoſt*, is oftentimes ſpoken of as a *gift*. And there is a variety of expreſſions, ſuch as *giving*, *pouring out*, *falling upon men*, *receiving*, *and being filled with*, the Holy Ghoſt:

[4] *Ved. Euſeb. H. E. l.* 3. *c.* 31. *l.* 5. *c.* 24. *in Hieron. de V. I. c.* 45. *Policrates.*

Ghoſt: which import a gift, a power, a privilege, and bleſſing, rather than a perſon.

To all which may be added, *fourthly*, that in the epiſtles of the New Teſtament there are at the beginning, and elſewhere, wiſhes of peace from God the Father, and the Lord Jeſus Chriſt, but none from the ſpirit diſtinctly. Nor are there any doxologies, or aſcriptions of glory, to the ſpirit diſtinctly, though there are ſeveral ſuch aſcriptions to God, and Chriſt, or to God through Chriſt.

Rom. i. 7. *To all that be in Rome, beloved of God, called to be ſaints. Grace be to you, and peace from God our Father, and the Lord Jeſus Chriſt.* So alſo 1 Cor. i. 3. 2 Cor. i. 2. Gal. i. 3. Eph. i. 2. and elſewhere. And Eph. vi. 13. *Peace be to the brethren, and love with faith from God the Father, and the Lord Jeſus Chriſt.*

Some of the doxologies are theſe. Rom. xi. 36. *For of him, and through him, and to him are all things. To whom be glory for ever. Amen.* xvi. 17. *To God only wiſe be glory, through Jeſus Chriſt for ever. Amen.* See Eph. iii. 20. 21 . . . Philip. iv. 8. *Now unto God, even our Father, be glory for ever and ever.* See 1 Tim. i. 17 . . . Hebr. xiii. 20. 21. *Now the God of peace . . make you perfect, . . . through Jeſus Chriſt. To whom be glory for ever and ever. Amen.* 1 Pet. iv. 11. *That God in all things may be glorified through Jeſus Chriſt. To whom be praiſe and dominion*

for ever and ever. Amen. 2 Pet. iii. 18. *But grow in grace, and in the knowlege of our Lord and Saviour Jeſus Chriſt. To him be glory both now and ever. Amen.* And ſee Jude, ver. 24. 25 . . . Rev. i. 5. 6. *Unto him that loved us, and redeemed us from our ſins by his own blood, and has made us kings and prieſts unto God, even his Father: to him be glory and dominion for ever and ever. Amen.* See alſo Rev. iv. 9 . . . 11. v. 12. 13. vii. 10.

I quote no other books as of authority, beſide the books of Scripture commonly received by chriſtians, as of divine original. Nevertheleſs I may obſerve by way of illuſtration, that the wiſhes of peace, and the doxologies in the moſt early chriſtian writers, are agreeable to thoſe in the epiſtles of the New Teſtament, which have been juſt now alleged.

The epiſtle of *Clement*, written in the name of the church of *Rome* to the church of *Corinth*, begins in this manner. "Grace and peace be multiplied unto you from God Almighty through Jeſus Chriſt."

In this epiſtle are ſeveral doxologies. And they are all aſcribed to God, or Chriſt, or to God through Chriſt.

The concluſion of the epiſtle is in theſe words: "The grace of our Lord Jeſus Chriſt be with you, and with all every where, who are called by God through him: through whom, to Him be glory, honour,

honour, might, majeſty, and everlaſting dominion, for ever and ever. Amen."

The epiſtle of *Polycarp*, Biſhop of *Smyrna*, which is ſent to the *Philippians*, is inſcribed in this manner: "*Polycarp*, and the Preſbyters that are with him, to the church of God which is at *Philippi*. Mercy and peace be multiplied unto you from God Almighty, and from the Lord Jeſus Chriſt, our Saviour."

In the twelfth chapter, or ſection of that epiſtle, are theſe expreſſions. "Now the God and Father of our Lord Jeſus Chriſt, and he himſelf, who is our everlaſting high-prieſt, the Son of God, Jeſus Chriſt, build you up in faith and truth, meekneſs and patience."

A catholic author, ſuppoſed to have lived about the year of Chriſt 220, and writing againſt heretics, ſays: "There is indeed, one God, whom we can know no otherwiſe, but from the holy ſcriptures. . . . Whatever, therefore, the divine ſcriptures declare, that let us embrace: what they teach, let us learn: and as the Father willeth we ſhould believe, ſo let us believe: as he willeth the Son ſhould be honoured, ſo let us honour him: as [5] he willeth the Holy Ghoſt ſhould be given, ſo let us accept."

[5] . . . και ως θελει πνευμα αγιον δωρεισθαι, λαβωμεν. *Hippolyt. contr. Noet.* § *ix. p.* 12. *ap. Fabr. T. ii.*

Jerome ſays, "that [6] *Lactantius* in his epiſtles, eſpecially thoſe to *Demetrian*, denies the perſonality of the Holy Ghoſt: referring him, and his operations, as the Jews alſo erroneouſly do, to the Father, or the Son."

And in another place he ſays, that [7] this was the ſentiment of many Chriſtians in his own time, who did not underſtand the ſcriptures.

The Biſhops in the Council of *Nice*, having declared the doctrine concerning God the Father, and our Lord Jeſus Chriſt, add: "and in the Holy Ghoſt:" that is: "and we believe in the Holy Ghoſt."

It follows in the ſame creed, as it is exhibited in the liturgy of the church of England: "The Lord and giver of life, who proceedeth from the Father and

[5] Lactantius in epiſtolis ſuis, et maxime in epiſtolis ad Demetrianum, Spiritus Sancti negat ſubſtantiam, et errore Judaico dicit eum vel ad Patrem referri, vel ad Filium, et ſanctificationem utriuſque perſonæ ſub nomine ejus demonſtrari. *Hieron. ad Pamm. et Oc. ep.* 41. *al.* 65. *T. iv. p.* 345.

[7] Hoc ideo: quia multi per imperitiam ſcripturarum (quod et Firmianus in octavo ad Demetrianum epiſtolarum libro fecit:) aſſerunt, Spiritum Sanctum ſæpe Patrem, ſæpe Filium nominari. Et cum perſpicue in Trinitate credamus, tertiam perſonam auferentes, non ſubſtantiam ejus volunt eſſe, ſed nomen. *Id. in Galat. cap. iv. ver.* 6. *T. iv. P. i. p.* 268.

and the Son, who with the Father and the Son is worſhipped and glorified, who ſpake by the Prophets." But that is not in the creed of the council of *Nice*, which ſat in the year of our Lord 325; but it is taken from the creed of the council of *Conſtantinople*, which was convened in the year 381. Or, as it is more accurately expreſſed by Biſhop *Burnet* at the beginning of his Expoſition of the eighth article of the church of England: "So that the creed, here called the *Nice* creed, is indeed the *Conſtantinopolitan* creed, together with the addition of *Filioque*, made by the Weſtern church."

I might add a great deal more from the writers of the firſt three centuries. But this is not a place for enlargement. What has been already ſaid, may be ſufficient to render it probable, that the doctrine of the Trinity, which is now commonly received, and which is ſo much diſliked by many, was not formed all at once, but was the work of ſeveral ages.

SECT. II.

Objections. BUT it may be objected, that *the ſpirit*, or *the Holy Ghoſt*, is oftentimes ſpoken of as a perſon, and eſpecially in St. *John's* Goſpel.

John xiv. 16. 17. *And I will pray the Father, and he ſhall give you another comforter, that he may abide with you for ever, even the ſpirit of truth, whom the world cannot receive, becauſe it ſeeth him not, neither knoweth him. But ye know him. For he dwelleth with you, and ſhall be in you.*

. . . ver. 25. 26. *Theſe things have I ſpoken unto you, being preſent with you. But the comforter, which is the Holy Ghoſt, whom the Father will ſend in my name, he ſhall teach you all things, and bring all things to your remembrance, whatſoever I have ſaid unto you.*

John xvi. 7. *Nevertheleſs I tell you the truth. It is expedient for you, that I go away. For if I go not away, the comforter will not come unto you. But if I depart, I will ſend him unto you. . . .* 12. *I have yet many things to ſay unto you. But ye cannot bear them now.* 13. *Howbeit, when the ſpirit of truth is come, he will guide you into all truth. For he ſhall not ſpeak of himſelf. But whatſoever he ſhall hear, that ſhall he ſpeak. And he will ſhew you things to come.* 14. *He ſhall glorify me. For he ſhall receive of mine, and ſhall ſhew*

ſhew it unto you. 15. *All things that the Father hath, are mine. Therefore ſaid I, that he ſhall take of mine, And ſhall ſhew it unto you.*

In anſwer to which ſeveral things may be ſaid.

1. It is not uncommon, in the language of ſcripture, to perſonalize many things, to which we do not aſcribe intelligence.

The book of Proverbs, where wiſdom is brought in ſpeaking, as a perſon, is a well-known and remarkable inſtance. So likewiſe in the New Teſtament, death *reigns*. Rom. v. 14. 17. and is an *enemy*. 1 Cor. xv. 26. 55 . . 57. And ſin is ſpoken of as a lord and maſter, and *pays wages*, and that in oppoſition to God, the moſt perfect agent. Rom. vi. 12. *Let not ſin therefore reign in your mortal body, that ye ſhould obey it in the luſts thereof.* 14. *For ſin ſhall not have dominion over you.* 17. *Ye were once the ſervants of ſin . .* 23. *For the wages of ſin is death. But the gift of God is eternal life through Jeſus Chriſt our Lord.*

And how many things are done by charity, as deſcribed by St. *Paul!* 1 Cor. xiii. *It ſuffereth long, and is kind, thinketh no evil, beareth all things, believeth all things, hopeth all things, endureth all things*, and the like.

I might quote here many other texts. Judg. xxiv. 26. 27. *And Joſhua took a great ſtone, and ſet it up there under an oak . . . And Joſhua ſaid unto all the people: Behold, this ſtone ſhall be a witneſs unto us: For*

For it has heard all the words of the Lord, which he ſpake unto us. It ſhall therefore be a witneſs unto you, leſt ye deny your God.

John xii. 48. *He that rejecteth me, and receiveth not my words, has one that judgeth him. The word that I have ſpoken, the ſame ſhall judge him at the laſt day.*

Let me recite here the words of a pious and learned Engliſh writer [8]; "To conclude this point, the ſum of our Saviour's preaching conſiſts in inculcating this one great and fundamental truth of chriſtianity: that *we are nothing, and God is all in all.* It is his word that enlightens our minds, his ſpirit directs our wills, his providence orders our affairs, his grace guides us here, and his mercy muſt bring us to heaven hereafter."

Why is God's *ſpirit* a perſon more than his providence, or his grace, or mercy? We know, that by theſe laſt this writer does not intend perſons, though he aſcribes to them the *guidance* of us, or other actions. In the Jewiſh language, and among the Jewiſh people, *ſpirit* would no more ſignify a perſon, than grace or mercy. Nor were they more likely to aſcribe diſtinct perſonality to the ſpirit, than we to the grace, or mercy, or providence of God.

2. There

[8] *Direction for profitably reading the holy ſcriptures.* By *William Lowth. p.* 100.

2. There is not in the Acts of the Apostles, or any other book of the New Testament, any account of the appearance and manifestation of a great agent, or person, after our Saviour's ascension. Therefore no such thing was promised, or intended by our Saviour, nor expected by the Apostles, who could not but know his meaning.

3. In other texts of scripture, and particularly in St. *John's* gospel, by *the spirit*, or *the Holy Ghost*, is meant a *gift*, or a plentiful effusion of spiritual gifts. I intend John iii. 34. vii. 39. xx. 22. which were alleged not long ago.

4. Our Saviour himself has explained what he meant by *the Comforter*.

So it is in one of those texts, upon which this objection is founded. John xiv. 26. *But the comforter, which is the Holy Ghost:* or, more literally, *the comforter, the Holy Ghost.* ο δε παρακλητος, το πνευμα το αγιον. But by *the Holy Ghost*, in other places of this gospel, as well as in many other texts of the New Testament, is not meant, as we have plainly seen, a powerful agent, but the divine influence, or the effusion of spiritual gifts. This therefore is what our Lord intended by *the comforter*. And this sense is confirmed by the book of the Acts, wherein is recorded the fulfilment of our Saviour's promise.

5. Our blessed Lord, in speaking of this matter, has made use of a variety of expressions: by attending

ing to which, we may clearly diſcern his true meaning in what he ſays of the comforter.

Matt. xxviii. 20. *And lo, I am with you always, even unto the end of the world.* In John xiv. 16. lately quoted, he ſays: *I will pray the Father, and he ſhall give you another comforter, that he may abide with you for ever.* One and the ſame thing is intended in both places.

In the texts of St. *John's* goſpel, upon which this objection is built, our Saviour ſpeaks of the teachings of the ſpirit, whereby the diſciples would be enlightened, and led into a clear diſcernment of his ſcheme of religion. But in John xvi. 25. are theſe expreſſions. *Theſe things have I ſpoken unto you in proverbs. The time cometh, when I ſhall no more ſpeak unto you in proverbs,* or parables: *but I ſhall ſhew you plainly of the Father.* Here our Lord ſpeaks of thoſe teachings, as his own.

In Matt. x. 20. it is ſaid: *For it is not ye that ſpeak, but the ſpirit of your Father, which ſpeaketh in you.* To the like purpoſe in Mark xiii. 11. and Luke xii. 12. But in Luke xxi. 15. our Lord expreſſeth himſelf in this manner. *For I will give you a mouth and wiſdom, which all your adverſaries ſhall not be able to gainſay, nor reſiſt.*

Mark xvi. 19. 20. *So then after the Lord had ſpoken unto them, he was received up into heaven, and ſat on the right-hand of God. And they went forth, and preached every where, the Lord working with them,*

or

or *the Lord co-operating,* τȣ κυρȣ συνεργȣντος, *and confirming the word with ſigns following.* Here the miracles of the Apoſtles, after his aſcenſion, are aſcribed to our Lord himſelf, or his powerful preſence and influence.

Acts ix. 17. 18. *And Ananias went his way, and entered into the houſe: and putting his hands upon him, ſaid: Brother Saul, the Lord, even Jeſus, that appeared to thee in the way, as thou cameſt, hath ſent me, that thou mighteſt receive thy ſight, and be filled with the Holy Ghoſt. And immediately there fell from his eyes, as it had been ſcales. And he received ſight forthwith, and aroſe, and was baptiſed.*

Acts ix. 32 . . 34. *And it came to paſs, as Peter paſſed throughout all quarters, he came down alſo to the ſaints, which dwelt at Lydda. And there he found a certain man, named Eneas, which had kept his bed eight years, and was ſick of the palſy. And Peter ſaid unto him: Eneas, Jeſus Chriſt maketh thee whole. Ariſe, and make thy bed. And he aroſe immediately.*

I might refer alſo to Acts iii. 6. iv. 10 . . 12. But I forbear.

However, I ſhall add a few other texts, from the epiſtles, which I think are to the preſent purpoſe, and may deſerve to be conſidered.

Rom. xii. 3. *For I ſay, through the grace given to me, to every man that is among you — — to think ſoberly, according as God has dealt to every man the meaſure of faith.*

Ver.

Ver. 6. *Having then gifts, differing according to grace that is given to us.*

Eph. iii. 6. 7. *That the Gentiles should be j low-heirs . . . and partakers of his promise Christ, by the Gospel: whereof I was made a n nister, according to the gift of the grace of G given unto me, by the effectual working of power.*

Eph. iv. 7. *But unto every one of us is giv grace, according to the measure of the gift of Ch . . ver. 11. 12. And he gave some Apostles, a some Prophets, and some Evangelists, and some past and teachers, for the perfecting the saints, for work of the ministry, for the edifying of the body Christ.*

1 Pet. iv. 10. 11. *As every man hath received gift, even so minister the same one to another, as g stewards of the manifold grace of God. If any m speak, let him speak as the oracles of God: if any m minister, let him do it, as of the ability which God giveth that God in all things may be glorified through Je Christ. To whom be praise and dominion, for ever a ever. Amen.*

And 1 Cor. xii. 6. St. *Paul* says: *There are diver sities of operations: but it is the same God, which worke all in all.* And at ver. 28. *God hath set some in t church, first apostles, secondarily prophets, thirdly teache after that miracles . . .*

I

All which ſeems to ſhew, that by *the ſpirit* is to be underſtood that ſpecial influence, which, in different meaſures and proportions, God vouchſafes to men through Jeſus Chriſt, for their own comfort and eſtabliſhment, and for ſpreading the great truths of religion in the world.

Luke xxiv. 49. *And behold, I ſend the promiſe of my Father upon you. But tarry ye in the city of Jeruſalem, until ye be endowed with power from on high.*

This *power*, this divine influence, this effuſion of knowlege, and other ſpiritual gifts, our Lord calls *the comforter*, or *the Advocate*, παράκλητος, as thereby their cauſe would be pleaded with men, and they would be juſtified in their preaching boldly in the name of Jeſus Chriſt.

This gift, this divine influence, he calls alſo *the ſpirit of truth*, becauſe, by that wonderful influence on their minds, the Apoſtles would be led into the knowlege of all the truths of the goſpel, and would be enabled to teach them to others with perſpicuity.

And our Lord ſpeaks of the ſpirit's *bringing to their remembrance* the things which he had ſaid, and of his *receiving of his, and ſhewing it unto them:* becauſe, by this miraculous influence upon their minds, thoſe prejudices would be removed, which had obſtructed their clear diſcernment of

what Chriſt had ſaid unto them while he was with them.

There are other texts, from which objections may be raiſed. But they may be as well conſidered in the next ſection. And, I think, that will be the ſhorteſt method.

SECT.

SECT. III.

Texts explained.

1. Luke xi. 13. *If ye then, being evil, know how to give good gifts unto your children: how much more ſhall your heavenly Father give the holy ſpirit to them that aſk him?* Which is parallel with Matt. vii. 11. *If ye then, being evil, know how to give good gifts to your children: how much more ſhall your Father, which is in heaven, give good things to them that aſk him?* Whereby we may perceive, that by *the holy ſpirit* is meant any good thing, conducive to our real happineſs. And we are induced to recollect here what St. *James* ſays, i. 5. *If any man lack wiſdom, let him aſk of God, who giveth to all men liberally, and upbraideth not. And it ſhall be given to him.* And ſee ver. 17.

2. Matt. iv. 1. *Then was Jeſus led up of the ſpirit into the wilderneſs, to be tempted of the devil.* Mark i. 12. *And immediately the ſpirit driveth him into the wilderneſs.* Luke iv. 1. *And Jeſus being full of the Holy Ghoſt, returned from Jordan, and was led by the ſpirit into the wilderneſs.*

The coherence will lead us into the true meaning of theſe words. Our bleſſed Lord had juſt been baptiſed, and the Holy Ghoſt deſcended from heaven, and abode upon him. At the ſame time he was ſolemnly inaugurated, and publicly declared to be

the Meſſiah. There came a voice from heaven, ſaying: *This is my beloved Son, in whom I am well pleaſed.* Now therefore was fulfilled the propheſy in Iſ. xi. 1. 2. *And there ſhall come forth a rod out of the ſtem of Jeſſe . . . And the ſpirit of the Lord ſhall reſt upon him, the ſpirit of wiſdom and underſtanding, the ſpirit of counſel and might. . . .* By that divine and extraordinary wiſdom, our Lord was directed and influenced to retire into the wilderneſs. And having been there tempted of *Satan*, and having vanquiſhed him, as St. *Luke* ſays, ch. iv. 14. 15. *Jeſus returned in the power of the ſpirit, into Galilee*, fully qualified for the diſcharge of his high office, both for teaching his excellent doctrine, and for confirming it by miracles. *And there went out a fame of him through all the regions round about. And he taught in their ſynagogues, being glorified of all.* So our Lord ſaid to his diſciples, as recorded Acts i. 8. *Ye ſhall receive power, after that the Holy Ghoſt is come upon you.* Or, as it is in the margin of ſome of our Bibles: *Ye ſhall receive the power of the Holy Ghoſt coming upon you.*

3. Matt. xii. 31. *Wherefore I ſay unto you: All manner of ſin and blaſphemy ſhall be forgiven unto men. But the blaſphemy againſt the Holy Ghoſt ſhall not be forgiven unto men.* And ſee ver. 32. Compare alſo Mark iii. and Luke xii.

Dr. *Wall*, who upon John xvi. 13. p. 113. aſerts the perſonality of the ſpirit, explains this text of

of St. *Matthew* after this manner: p. 15. "A man that ſees plainly the effects of a preſent ſupernatural power, which, he muſt be convinced in conſcience, is the finger, or ſpirit, or immediate miraculous power of God (which is that which is here called the *holy ſpirit*, or *Holy Ghoſt*), and yet will maliciouſly blaſpheme, or ſpeak blaſphemous words againſt it: that it is the devil, or that the devil helps the man that does it: ſuch an one blaſphemes God himſelf, ſhewing himſelf, or his miraculous power, at that time, from heaven.

"In Luke xi. 20. What is here called *the Holy Ghoſt*, is there called *the finger of God*. And ſo the *Ægyptian* magicians, when convinced, called it. Ex. viii. 19."

Afterwards, in the ſame note, at p. 16. he ſays: "In Acts ii. 13. there was a miraculous power of God, enabling the Apoſtles to ſpeak with tongues. Some, who did not conceive it to be any *ſpirit*, or miraculous power, *mocked* at it. Theſe were not denounced to be in any unpardonable ſtate."

Nothing more needs to be ſaid for the explication of that text in St. *Matthew*, and the parallel places in the other goſpels.

4. Matt. xxviii. 19. *Go ye therefore, and teach all nations, baptiſing them into the name of the Father, and of the Son, and of the Holy Ghoſt.* "That is, Go ye therefore into all the world, and teach, or diſciple all nations, baptiſing them into the pro-

ſeſſion of faith in, and an obligation to obey, the doctrine taught by Chriſt, with authority from God the Father, and confirmed by the Holy Ghoſt [9]."

By *the Holy Ghoſt*, as I apprehend, we are here to underſtand the miracles of our Saviour's miniſtry, and likewiſe the miracles wrought by his Apoſtles, and the ſpiritual gifts beſtowed upon the Apoſtles, and other diſciples of Jeſus, and all believers in general, ſoon after our Lord's aſcenſion, and all the miraculous atteſtations of the truth and divine original of the doctrine taught by Jeſus Chriſt.

It is obſervable, that the baptiſmal form, which is in St. *Matthew*, never appears in thoſe very words, either in the book of the Acts, or in any of the epiſtles. But men are required to be *baptiſed in the*

[9] "*Baptiſing* them with water, *in the name of the Father, and of the Son, and of the Holy Ghoſt:* that is, receiving them to a profeſſion of the belief of, and an obligation to the practice of that religion, which God the Father has revealed and taught by the Son, and confirmed and eſtabliſhed by the Holy Ghoſt." *Dr. Clarke's Paraphraſe.*

"The true meaning is, baptiſing into the profeſſion of that doctrine, which is the mind and counſel of God the Father, made known to mankind by the Son, and confirmed by the mighty operations of the Holy Ghoſt." *Mr. Jo. Burrough's Two Diſcourſes on Poſitive inſtitutions, p.* 41.

the name of Chriſt, or ſaid to have been *baptiſed into Chriſt*. That is, they made a profeſſion of faith in Jeſus, as the Chriſt, and acknowleged their obligation to obey him, by being baptiſed. Acts ii. 38. *Repent, and be baptiſed every one of you in the name of Jeſus Chriſt.* Ch. viii. 16. *Only they were baptiſed in the name of the Lord Jeſus.* See likewiſe ver. 35..38. Rom. vi. 3. *Know ye not, that ſo many of us, as were baptiſed into Jeſus Chriſt, were baptiſed into his death?* Gal. iii. 27. *For as many of you, as have been baptiſed into Chriſt, have put on Chriſt.*

But though the form, which is in St. *Matthew*, never appears elſewhere, the thing intended thereby is always implied. Nor could any be brought to make a profeſſion of faith in Jeſus, as the Chriſt, but upon the ſuppoſition, that he had taught in the name, and with the authority of God the Father, and had proved his commiſſion by miraculous atteſtations, which could not be denied, nor gainſayed.

5. John xvi. 7. *Nevertheleſs, I tell you the truth. It is expedient for you, that I go away. For if I go not away, the comforter will not come unto you.* Which agrees with what our Lord ſays John vii. 37 .. 39. and with the Evangeliſt's own remark: *For the Holy Ghoſt was not yet given, becauſe that Jeſus was not yet glorified.*

The fitneſs and wiſdom of deferring the plentiful effuſion of the Holy Ghoſt for illuminating the Apoſtles,

Apoſtles, and removing their prejudices, and enabling them to teach the doctrine of Chriſt with perſpicuity, and to confirm it by wonderful works, muſt be apparent to all, who conſider, what evidence was thereby afforded to the truth of their teſtimony, concerning the reſurrection and aſcenſion of Jeſus.

Ver. 8. 9. 10. 11. *And when he is come, he will reprove*, or convince *the world of ſin, and of righteouſneſs, and of judgment: of ſin, becauſe they believe not on me: of righteouſneſs, becauſe I go to the Father, and ye ſee me no more: of judgment, becauſe the prince of this world is judged.*

If we recollect the many texts, which have been already alleged, and particularly what our Lord ſays in John vii. 37 . . 39. juſt now taken notice of, we ſhall find no great difficulty in underſtanding this text.

And when he is come. It is not to be hence argued, that *the Holy Ghoſt* had never come before. But hereby is meant a certain coming, a plentiful effuſion of the Holy Ghoſt, foretold by the prophets, and by our Lord.

The ſpirit had in former times come upon Moſes, and the prophets. For, as St. *Peter* ſays, 2 ep. i. 21. *Holy men of God ſpake as they were moved by the Holy Ghoſt.*

And after a long withdrawing of the ſpirit of God, or withholding extraordinary powers and gifts, from

from the Jewiſh people, about the time of our Saviour's nativity, we ſee divers inſtances of the divine influence and operation in *Zacharie*, father of *John* the Baptiſt, and *Eliſabeth*, and *Anna*, and *Simeon*, and then on *John* the Baptiſt: who undoubtedly taught, and preached, and propheſied by the Holy Ghoſt, though he did no miracles. The holy Spirit came down alſo upon our Lord in a glorious manner, and there were viſible tokens of it: whereby John knew him to be the Meſſiah, the great perſon, who was to come. And he had *the ſpirit without meaſure*. John iii. 34. The Holy Ghoſt muſt likewiſe have been given, during the time of our Lord's abode on this earth, in a certain meaſure, upon ſeveral, particularly the twelve apoſtles, and the ſeventy other diſciples, in order to qualify them for the diſcharge of the commiſſion, which our Lord gave them for a time, to go over the cities of *Judea*, and prepare men for him. And of the Seventy it is expreſsly ſaid, *they returned again with joy, ſaying: Lord, even the demons are ſubject to us through thy name*. Luke x. 17.

By *the coming of the Holy Ghoſt*, then, is to be underſtood, in this place, a general and plentiful effuſion of ſpiritual gifts upon the Apoſtles themſelves, and upon other believers in the Lord Jeſus; ſuch as that related in the Acts: when the diſciples, who had followed the Lord in the time of his miniſtry, and ſtill continued together, and afterwards many others

others likewiſe, were enabled on a ſudden to ſpeak in divers languages, which they had never learned, and to perform many great and extraordinary works in the name of Jeſus Chriſt.

Indeed this *coming of the comforter*, or the Holy Ghoſt, comprehends in it all manner of ſpiritual gifts: not only thoſe juſt mentioned, but alſo a clear and diſtinct knowlege of divine things, even the truths of the doctrine of Chriſt, and the whole ſcheme of the goſpel-diſpenſation: and propheſying, or foretelling things to come, as well as working miracles, and alſo readineſs of ſpeech, and a becoming degree of courage and boldneſs in the midſt of dangers, and in the preſence of the greateſt perſonages: qualifications of which the diſciples had been hitherto very deſtitute.

The ſeveral particulars, *ſin, righteouſneſs, and judgment, of which the world would be convinced* by the plentiful effuſion of the ſpirit here ſpoken of, need not to be diſtinctly explained. The ſum is, that hereby the progreſs of the Goſpel would be ſecured. This large and general effuſion of ſpiritual gifts would be a perſuaſive and ſatisfactory evidence of the reſurrection and aſcenſion of Jeſus, and that he was the promiſed Meſſiah, through whom all nations of the earth were to be bleſſed. Or, as *John* the Baptiſt expreſſeth it: *And I knew him not. But he that ſent me to baptiſe with water, the ſame ſaid unto me: Upon whom thou ſhalt ſee the ſpirit deſcending, and*

and remaining on him, the ſame is he which baptiſeth with the Holy Ghoſt. And I ſaw, and bare record, that this is the ſon of God. John i. 33. 34.

And with great force, as well as propriety, do the Apoſtles ſay to the Jewiſh council, as recorded Acts v. 29 . . 32. *Then Peter, and the* [other] *Apoſtles ſaid: We ought to obey God, rather than men. The God of our fathers raiſed up Jeſus, whom ye ſlew, and hanged on a tree. Him hath God exalted with his right-hand to be a prince, and a Saviour, to give repentance to Iſrael, and forgiveneſs of ſins. And we are his witneſſes of theſe things. And ſo is alſo the Holy Ghoſt, whom God has given to them that obey him:* "That is," ſay thoſe judicious commentators, *L'Enfant* and *Beauſobre* [10], "the miraculous gifts, which Jeſus had beſtowed upon his Apoſtles, and which they conferred upon believers."

6. Acts i. 2. . . *after that he through the Holy Ghoſt had given commandments unto the Apoſtles whom he had choſen.*

Or, as in the *Syriac* verſion [11], *after that he had given commandments to the Apoſtles, whom he had*

[19] *Le S. Eſprit.*] Ce ſont les dons miraculeux, dont J. C. avoit revêtus ſes Apôtres, et qu'ils conferoient aux fideles. Act. ii. 33. viii. 15. 17." *Note ſur les Actes des Apôtres. ch.* v. *ver.* 32.

[11] Act. i. 2. Verba, διὰ πνεύματος ἁγίου, quæ plerique ad ἐνετείλατο referunt, conſtruxit Syrus cum ἐξελέξατο·

had choſen by the Holy Spirit: that is, by ſpecial direction from heaven; which is very agreeable to what St. *Luke* writes, ch. vi. 12. 13. *And it came to paſs in thoſe days, that he went out into a mountain to pray, and continued all night in prayer to God:* or, in an oratory of God. *And when it was day, he called unto him his diſciples: and of them he choſe twelve, whom alſo he named Apoſtles.* Indeed, a right choice of the Apoſtles of Chriſt depended upon no leſs than infinite wiſdom. And when another was to be added to the eleven, after the apoſtacy, and *death of Judas, they appointed two, Joſeph called Barſabas, and Matthias. And they prayed, and ſaid: Thou, Lord, which knoweſt the hearts of all men, ſhew, whether of theſe two thou haſt choſen.* Acts i. 23. 24.

7. Acts v. 3. 4. *Then Peter ſaid: Ananias, why has Satan filled thy heart, to lye unto the Holy Ghoſt, and to keep back part of the price of the land? . . . Thou haſt not lyed unto men, but unto God . . Then Peter ſaid unto her* [Sapphira]: *How is it, that ye have agreed together, to tempt the ſpirit of the Lord?*

They

ἐξελεξάτο· *quos* [apoſtolos] *elegerat per ſpiritum ſanctum. . . .* Ex mente Syri interpretis hoc dicit Lucas: Chriſtum non ex ſua voluntate Apoſtolos legiſſe, ſed ex nutu Patris, qui per ſpiritum ſunctum tanto munere dignos candidatos Filio demonſtraverit. *J. D. Michaelis Curæ in Verſionem Syriacam Actuum Apoſtolorum, p.* 1.

They *tempted the ſpirit of the Lord.* They acted as if they had doubted of the divine omniſcience, like the Iſraelites in the wilderneſs, of whom it is ſaid, Pſ. lxxviii. 18. 19. 20. *And they tempted God in their heart, by aſking meat for their luſt. They ſaid: Can God furniſh a table in the wilderneſs? . . . Can he give bread alſo? Can he provide fleſh for his people?* And as the Apoſtles were plainly under an extraordinary divine influence and direction, when *Ananias* and *Sapphira* attempted to impoſe upon them by a falſe account, they were juſtly ſaid *to lye to God* himſelf, and not to men only.

Athanaſius, ſpeaking of this matter, ſays: "So [12] that he who lyed to the holy ſpirit, lyed unto God, who dwells in men by his ſpirit. For where the ſpirit of God is, there is God. As it is ſaid: *Hereby know we that God dwelleth in us, becauſe he has given us of his ſpirit.*" 1 John iv. 33.

8. Acts viii. 18. 19. *And when Simon ſaw, that through laying on of the Apoſtle's hands the Holy Ghoſt was given, he offered them money, ſaying: Give me alſo this power, that on whomſoever I ſhall lay hands, he may receive the Holy Ghoſt.*

Mr.

[12] Ωςε ο ψευσαμενος τω αγιῳ πνευματι, τῳ θεω ενυσαλο, τῳ καλοικουντι εν ανθρωποις δια του πνευματος αυτου. Οπου γαρ εστι το πνευμα θεου, εκει εστιν ο θεος. κ. λ. *Athan. De Incarnat. et contr. Arian. n.* 13. *p.* 881. *A.*

Mr. *Le Moine* explains this text in his treatiſe on miracles, p. 189. " *And when he ſaw, that through laying on of their hands, the Holy Ghoſt*, or the power of working miracles, *was given, he offered them money*, to have the ſame power."

So then, *the Holy Ghoſt*, which was beſtowed upon believers by the Apoſtles, was *the power of miracles*, or an extraordinary power, by which the believers might perform miraculous works.

9. Acts ix. 31. *Then had the churches reſt throughout all Judea, and Galilee, and Samaria, and were edified: and walking in the fear of the Lord, and in the comfort of the Holy Ghoſt were multiplied.*

What is here ſaid of *the churches*, does in a great meaſure coincide with what we find in ch. ii. 42. 43. and 46. 47.

. . . *and in the comfort of the Holy Ghoſt.* εν τη παρακλησει του αγιου πνευματος. Which might be rendered the *patronage* or *aſſiſtance of the Holy Ghoſt*: agreeable to what our Lord had promiſed the diſciples, as recorded John xiv. 16.

Theſe words therefore may be now paraphraſed in this manner: " Then had the churches, in the ſeveral countries here mentioned, peace and tranquillity, being freed from the perſecution with which they had been diſturbed, and were more and more confirmed in the faith. And continuing in the devout worſhip of God, and in the ſteady and amiable practice

practice of virtue, and likewise exercising the miraculous gifts and powers with which they had been favoured, they were greatly increased with the addition of numerous converts."

Accordingly, there follows, in the remaining part of the chapter, an account of *Peter's* passing throughout divers places, and coming, particularly, to *Lydda*, where he healed *Eneas*, who had been long sick of the palsy. *And all that dwelt at Lydda and Saron saw him*, recovered, *and turned unto the Lord.* Afterwards *Peter* went to *Joppa*, where he raised to life *Tabitha*, otherwise named *Dorcas*. *And it was known throughout Joppa; and many believed in the Lord.*

10. Acts xiii. 1 . . 4. *Now there were in the church that is at Antioch certain prophets and teachers, as Barnabas, and Simeon, that is called Niger, and Lucius of Cyrene, and Manaen, which had been brought up with Herod the tetrarch, and Saul. As they ministered to the Lord, and fasted, the Holy Ghost said: Separate me Barnabas and Saul, for the work whereunto I have called them. And when they had fasted, and prayed, and laid their hands on them, they sent them away. So they being sent forth by the Holy Ghost, departed unto Seleucia, and thence they sailed to Cyprus.*

"That is, whilst those *prophets and teachers* were engaged with others in the public worship of God,

it [13] was revealed unto ſome of them, that they ſhould ſet apart *Barnabas and Saul* to a certain work, for which God had deſigned them. Which they did with prayer, and faſting, and laying on of their hands. And being ſent forth by that ſpecial appointment of heaven, they went to *Seleucia*, and thence they ſailed to the iſland of *Cyprus*.

This text, compared with others, may caſt light upon them, and be illuſtrated by them.

Acts xx. 22. 23. *And now, behold, I go bound in the ſpirit to Jeruſalem, not knowing the things that ſhall befal me there: ſave that the Holy Ghoſt witneſſeth in every city, ſaying, that bonds and afflictions abide me.* That is, God had declared as much by the mouth of chriſtian prophets, in ſeveral cities, through which the apoſtle had already paſſed. Which is agreeable to what St. *Luke* ſays more particularly in the account of what happened at *Ceſarea*, ch. xxi. 10. 11. *And as we tarried there many days, there came down from Judea a certain prophet, named Agabus. And when he came unto us, he took Paul's girdle, and bound his own hands and feet, and ſaid: Thus ſaith the Holy Ghoſt: So ſhall the Jews at Jeruſalem bind the man that owns this girdle, and ſhall deliver him into the hands of the Gentiles.*

St. *Paul* ſpeaks of *Timothy's* having been ordained out of a regard to ſome prophecies concerning him. 1 Tim.

[13] . . . *dixit ſpiritus ſanctus.*] Per prophetas. *Grot. in loc.*

1 Tim. i. 18. *This charge I commit unto thee, ſon Timothy, according to the prophecies which went before concerning thee, that thou by them mighteſt war a good warfare.* And ch. iv. 14. *Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the preſbytery.*

There were prophets, who, when under inſpiration, had ſaid ſome things to the advantage of *Timothy:* by which the Apoſtle had been encouraged to beſtow upon him eminent gifts, and to inſtate him in an important and uſeful office.

This enables us alſo to underſtand what is ſaid Acts xx. 28. *Take heed to yourſelves, and to the whole flock, over which the Holy Ghoſt has made you overſeers.* They had been made biſhops by ſome who were inſpired, who had been directed in their choice by perſons ſpeaking with inſpiration.

So *Barnabas* and *Saul* were ſent out from *Antioch*, according to prophecy, with an important commiſſion. But their deſignation may have been more expreſs and ſolemn, than that of the others juſt taken notice of by us.

11. Acts xv. 28. *For it ſeemed good unto the Holy Ghoſt, and to us, to lay upon you no greater burthen than theſe neceſſary things:* that is [14], "It has

 ſeemed

[14] *Viſum eſt enim ſpiritui ſancto, et nobis.*] Id eſt, nobis per ſpiritum ſanctum. ἐν διὰ δυοῖν. *Grot. in loc.*

Adeo ut verborum ſenſus eſſe videatur: Nobis qui ſpiritu ſancto donati ſumus, viſum eſt. *Limborch. in Act. Apoſt. p.* 152. *fin.*

And when Paul had laid his hands upon them, the Holy Ghoſt came upon them, and they ſpake with tongues and propheſied: that is, when he laid his hands upon them, they received miraculous powers, and immediately ſpake with tongues, and propheſied.

I ſhall place below, in the margin, the obſervations of [15] *Grotius*, and [16] *Witſius*, upon this text, who ſpeak to the ſame purpoſe, or not very differently.

13. Rom. xiv. 17. *For the kingdom of God is not meat and drink, but righteouſneſs, peace, and joy in the Holy Ghoſt.*

The

[15] *Si ſpiritum ſanctum accepiſtis credentes?*] *Spiritus ſanctus* hic, et in ſequentibus, ita ut Johannis vii. 34. ſunt dona iſta Eccleſiæ Chriſtianæ reſervata: quæ Paulus haud dubium quin pluribus vocibus deſcripſerit.

Sed neque ſi ſpiritus ſanctus eſt, audivimus.] Non audivimus dari nunc talia dona. *Grot. ad Act.* xix. 2.

[16] Quos interrogat, *ecquid ſpiritum ſanctum acceperint, poſtquam crediderunt.* Illi vero negant, audiviſſe ſe, *ſitne ſpiritus ſanctus.* Reſpondent ex catacheſi majorum, quâ edocti erant, a morte Ezræ, Haggæi, Zachariæ, et Malachiæ, ſpiritum ſanctum ab Iſraelitis eſſe ablatum. Porro, reſtitutum eſſe, negant ſibi compertum. Palam eſt, non de perſona ſpiritus ſancti, ſed de ſingularibus et viſibilibus illius donis utrimque ſermonem eſſe. *Witſ. De Vita Pauli, ſect.* viii. *p.* 107.

The laſt clauſe, which ſhould now be explained by me, has been differently underſtood. *Whitby*, in his Annotations, ſays, "It ſignifies an inward joy, ariſing from the conſolations of the Holy Ghoſt." And *Le Clerc*, "The inward ſatisfaction which we enjoy, when we live according to the ſpirit of the goſpel." Mr. *Locke*, "Joy in the gifts and benefits of the Holy Ghoſt under the goſpel."

But *Grotius* hereby underſtands [17] "a care and concern to exhilarate others, by the gifts of the ſpirit." And conſiders it as oppoſed to the *grieving*, offending, provoking our brother, ſpoken of and cautioned againſt at ver. 15.

That this is the Apoſtle's intention, appears, I think, from the whole argument in this chapter, and in the beginning of the next, and particularly from the neareſt context, both before and after. *Peace* is not inward quiet of mind, but peaceableneſs, a love and ſtudy of peace, and doing all in our power to

[17] Cura exhilarandi alios per dona ſpiritus ſancti, non autem eos irritandi, quod modo dixit λυπειν. *Grot. in loc.*

Limborch, in his Commentary upon the epiſtle to the *Romans*, largely aſſerts the ſame ſenſe. *Beauſobre* likewiſe, in a few words, finely illuſtrates the text, after this interpretation. I would alſo refer to Mr. *Joſeph Morris's* ſermons, publiſhed in 1743, particularly his ſermons upon 1 Theſſ. v. 16. *Rejoice evermore.*

Moreover, in the ſame context the Apoſtle ſays, ver. 6. *And there are diverſities of operations: but it is the ſame God, which worketh all in all.* And ver. 28. *And God hath ſet ſome in the church, firſt apoſtles, ſecondarily prophets, thirdly teachers, after that miracles, then gifts of healing, helps, governments, diverſities of tongues.*

Many interpreters have ſuppoſed, that in the phraſe, *and have been all made to drink into one ſpirit*, the Apoſtle alludes to the euchariſtical cup. But I do not perceive any good ground for it. I think, the Apoſtle carries on the ſame alluſion. Men were baptiſed with water. Receiving the ſpirit in a plentiful effuſion is called being *baptiſed with the ſpirit.* And the ſpirit is compared to water, John vii. 37 .. 39. And ſee Iſ. xliv. 3. Joel ii. 18. and elſewhere. I think, the Apoſtle compares the ſpirit, or the plentiful effuſion of ſpiritual powers and gifts, ſuch as the church of Chriſt was then favoured with, to a fountain, or river. We have all drunk at, and been refreſhed out of the ſame fountain.

The *Syriac* verſion of the laſt clauſe of this verſe is: *And we have all drunk in one ſpirit.* Et omnes nos unum ſpiritum imbibimus. The *Latin* verſion may be alſo obſerved: Et omnes in uno ſpiritu potati ſumus.

15. I may take this opportunity to conſider the difficult words of the third verſe of this chapter. *Wherefore I give you to underſtand, that no man ſpeaking*

ſpeaking by the ſpirit of God, calleth Jeſus accurſed, or anathema: *and that no man can ſay, that Jeſus is the Lord, but by the Holy Ghoſt.* "That is, you may be aſſured, that man is not inſpired, whatever pretences he may make, who pronounces Jeſus accurſed. Nor can any man profeſs faith in Jeſus, as the Chriſt and Lord of all, under God the Father, and recommend that faith to others, unleſs he has been himſelf made partaker of miraculous powers and gifts, or ſeen miraculous works performed by others in the name of Jeſus." St. *John* ſpeaks to the like purpoſe, 1 ep. iv. 1 . . 3.

16. 2 Cor. iii. 17. 18. *Now the Lord is that ſpirit. And where the ſpirit of the Lord is, there is liberty. But we all with open face, beholding as in a glaſs the glory of the Lord, are changed into the ſame image from glory to glory, even as by the ſpirit of the Lord.* Or, as others chuſe to render it, *by the Lord the ſpirit.* However, in both is the ſame ſenſe.

Dr. *Whitby* will aſſiſt us in explaining theſe words. For in his annotations upon ver. 7 . . 11. of this chapter, he ſays: "The glory of God, or of the Lord, in the Old Teſtament, imports a bright light, or flame included in a cloud, ſtiled *the cloud of glory.* And becauſe this, whenever it appeared, was a ſymbol of God's glorious preſence, it is ſtiled by the Jews *ſchechinah, the habitation.* See Ex. xvi. 7. 10. xl. 34. This glory, ſaith the author of *Coſri, is the divine light which God vouchſafeth to his people. By the*

ſchechinah, ſays *Elias*, *we underſtand the holy ſpirit.* As it is evident they do, in theſe ſayings: *The ſchechinah will not dwell with ſorrowful or melancholy men. The ſchechinah will only dwell with a ſtrong, rich, wiſe, and humble man. The ſchechinah dwells with the meek.* And the like."

We ſhould now obſerve the neareſt context, from ver. 12. *Seeing then that we have ſuch hope*, or ſuch confidence, and well-grounded aſſurance, *we*, the Apoſtles of Chriſt, *uſe great plainneſs of ſpeech*, boldly preaching the pure goſpel of Chriſt, without recommending to men the rituals of the law. Ver. 13. *And not as Moſes, who put a veil over his face . . .* Ver. 14. *For until this day remaineth the veil untaken away, in the reading of the Old Teſtament. Which veil is done away in Chriſt.* 15. *But even unto this day, when Moſes is read, the veil is upon their hearts.* 16. *Nevertheleſs, when it ſhall turn unto the Lord, the veil ſhall be taken away.* 17. *Now the Lord is that ſpirit, and where the ſpirit of the Lord is, there is liberty.*

Here is throughout an alluſion to the hiſtory of Moſes, after his receiving from God, the ſecond time, the two tables of the law in the mount.

Ex. xxxiv. 29 . . 34. *And it came to paſs, when Moſes came down from mount Sinai . . . that Moſes wiſt not, that the ſkin of his face ſhone . . . And when Aaron, and all the children of Iſrael, ſaw Moſes, behold the ſkin of his face ſhone. And they were afraid to come*

come nigh him. And Moſes called unto him. And Aaron, and all the rulers of the congregation, returned unto him. And Moſes talked with them. Afterwards all the children of Iſrael came nigh. . . . And till Moſes had done ſpeaking unto them, he put a veil on his face. But when Moſes went before the Lord, to ſpeak with him, he took the veil off, until he came out.

That is what the Apoſtle alludes to, when he ſays, ver. 16. 17. *Nevertheleſs, when it ſhall turn to the Lord*, that is, when the Jews ſhall come to Chriſt, and believe in him, *the veil ſhall be taken away.* For Moſes, when he went in, to appear before the Lord, took off the veil. *Now the Lord is that ſpirit.* The Lord Jeſus is the glory of God. And by coming to him, we are as in the divine preſence, and converſe without a veil. Which is what is meant by thoſe words: *And where the ſpirit of the Lord is, there is liberty.*

Then it follows in ver. 18. *But we all with open face, beholding as in a glaſs the glory of the Lord, are changed into the ſame image, from glory to glory, even as by the ſpirit of the Lord.* "But it is not now with us, as it was with the *Iſraelites* of old, who only ſaw the face of Moſes through a veil, and received no derivation of his glory upon themſelves; the brightneſs of it having been intercepted by the veil. No, it is not ſo with us. For now, *we all*, both Jews and Gentiles, who are followers of Jeſus,

and the people of God, under the goſpel-diſpenſation, *with open*, or unveiled *face*, *beholding as in a mirrour the glory of the Lord*, ſeeing a ſtrong and lively impreſſion of the divine glory in the perſon of Jeſus Chriſt, and his Goſpel: and there being a bright, and clear, and ſtrong refulgence of that glory upon us, *we are changed into the ſame image from glory to glory, as by the ſpirit of the Lord:* We are transformed into the ſame likeneſs, which is continually increaſing and improving. And the impreſſion made upon us, is much the ſame as if we were in the divine preſence, and ſaw the glory of God, with as near and full a manifeſtation as can be admitted in the preſent ſtate."

17. 2 Cor. xiii. 14. *The grace of our Lord Jeſus Chriſt, and the love of God, and the communion of the Holy Ghoſt, be with you all. Amen.*

The laſt clauſe may imply a wiſh, that thoſe chriſtians might continue to partake in miraculous gifts, and powers. But we have obſerved, that ſometimes by *the ſpirit*, or *holy ſpirit*, may be underſtood any good things, conducive to mens' real happineſs. Compare Matt. vii. 11. with Luke xi. 13. And ſee Eph. i. 3. Prov. i. 23. In this place therefore we may ſuppoſe to be hereby meant a participation of, and communion in, all the bleſſings of the goſpel, and all other needful good things.

18. Eph. ii. 22. *In whom ye alſo are builded for an habitation of God through the ſpirit.*

Dr.

Dr. *Jeremiah Hunt* ſhall explain the text for us [20].

" I think, ſays he, there is an expreſſion made uſe of in reſpect to all believers in the firſt age. *Ye are the habitation of God through the ſpirit.* We chriſtians, are the habitation of God's ſchechinah, the people, among whom God dwells. He dwelt as a political king with the Jews, by a ſenſible ſymbol of his preſence. He dwelt with chriſtian ſocieties, (when this doctrine was firſt planted) by thoſe extraordinary gifts of the ſpirit. That is ſpoken of, in ſuch terms, as are made uſe of, to expreſs God's inhabiting among the people of *Iſrael.* He dwelt with the Jews in the tabernacle, and the temple. He dwelt with chriſtians in the firſt eſtabliſhment of this religion, by the extraordinary gifts which he imparted to the Apoſtles, who were to found his doctrine, and to eſtabliſh it. Thus far, you ſee, we are free from enthuſiaſm."

" I would farther obſerve, Chriſt promiſeth thoſe who believe in him, and keep his commandments, that he would love them, and that his Father would love them, and that they would come, and make their abode with them. John xiv. 21. 23. Theſe expreſſions have been uſed in a wrong ſenſe by enthuſiaſts. But the phraſes are ſcriptural and eaſy to be underſtood. *I will come and dwell with you.*

[20] *See his Sermon upon Communion with God: on 1 John* i. 6. 7. vol. iii. p. 426. 427.

There is a reference to the ſchechinah, the divine glory. By the ſpiritual gifts, which the Father has given me power to confer, I will induce you to believe in me. You will then become *the habitation of my Father.* He will have *communion* or ſociety with you, by thoſe gifts which he will enable me to impart, and by which that doctrine ſhall be confirmed, and eſtabliſhed."

There are divers other texts, where chriſtians are ſpoken of as the temple of God through the ſpirit. And in all of them there is an alluſion to the preſence of God among the Jewiſh people, and in the temple at *Jeruſalem.*

1.) 1 Cor. iii. 16. 17. *Know ye not, that ye are the temple of God, and that the ſpirit of God dwelleth in you. If any man defile the temple of God, him ſhall God deſtroy. For the temple of God is holy, which ye are.*

2.) 1 Cor. vi. 19. *What, know ye not, that your body is the temple of the Holy Ghoſt, which ye have of God?*

3.) 2 Cor. vi. 16. *And what agreement hath the temple of God with idols? For ye are the temples of the living God; as God hath ſaid: I will dwell in them, and walk in them: and I will be their God, and they ſhall be my people.* See Lev. xxvi. 11. 12.

I would obſerve, that in the ſecond of theſe three texts the Apoſtle ſeems to ſpeak of the ſpirit, as a gift: *Which,* ſays he, *ye have of God.* *Grotius* ſays, that

that the Holy Ghost here is the same as the schechinah. I shall place his note below [21].

And upon the third, the last cited text, *ye are the temple of the living God*, he says: "Where [22] God dwells, there is a temple. God dwells in good men by his spirit. They therefore are the temple of God. Nor is it without reason added *living*. For the Gods of the heathen were dead men."

19. The

[21] *Spiritus sanctus* hic idem quod schekinah, *numen divinum* in templo. Totus homo *templum Dei*, supra iii. 16. 17. Sed *adytum* est mens hominis: animi ceteræ partes *basilica templi:* corpus vero *porticus*, cum subdialibus. Bene hunc locum explicat Tertullianus libro de cultu feminarum. *Cum omnes templum simus Dei, illato in nos et consecrato spiritu sancto, ejus templi æditua et antistita pudicitia est, quæ nihil immundum ac profanum inferri sinat, ne Deus ille, qui inhabitat, inquinatam sedem offensus derelinquat.*

Ου εχετε απο θεου.] Spiritus ille a Deo est multo magis quam splendor ille, qui apparebat interdum inter cherubinos. Constructio est Græca, quæ relativo pronomini dat casum præcedentem. *Grot. in loc.*

[22] *Vos enim estis templum Dei vivi.*] Templum est, ubi Deus habitat. In piis habitat Deus per spiritum sanctum. Sunt igitur templum Dei. Idem sensus 1 Cor. iii. 17. et vi. 19. Nec frustra addidit ζωντος, quia dii gentium erant homines mortui. *Grot. in loc.*

19. The commonneſs of ſpiritual gifts, and the ends and uſes of them, appear from many texts.

1.) Eph. i. 13. In whom *ye alſo truſted, after that ye heard the word of truth, the goſpel of your ſalvation: in whom alſo after that ye believed, ye were ſealed with that holy ſpirit of promiſe:* or, with that holy ſpirit, which had been promiſed.

Upon which text Mr. *Locke* remarks in theſe words: "The Holy Ghoſt was neither promiſed, nor given to the heathens, who were apoſtates from God, and enemies, but only to the people of God. And therefore the converted *Epheſians* having received it, might be aſſured thereby, that they were now the people of God, and might reſt ſatisfied in this pledge of it."

2.) Eph. ii. 18. *For through him we both have acceſs by one ſpirit unto the Father.* "For through him we are all encouraged in our acceſs to the Father, and are perſuaded of our acceptance with him: the like miraculous gifts, which can come from God only, having been beſtowed equally upon jews and gentiles."

3.) Eph. iv. 30. *And grieve not the holy ſpirit of God, whereby ye are ſealed unto the day of redemption:* or rather, *wherewith ye were ſealed in the day of redemption.*

The miraculous gifts and powers beſtowed upon the chriſtian church, in its early days, are enumerated in

in ſeveral places. Rom. xii. 6 . . 8. 1 Cor. xii. 1 . . 11. 28 . . 30. xiii. 1. 2. xiv. Eph. iv. 11. 12. And ſee Eph. v. 18 . . 20. Col. iii. 16. 1 Theſſ. v. 19 . . 21.

Theſe gifts and powers, beſtowed upon the Apoſtles, and others, ſoon after our Lord's aſcenſion, vindicated them, and juſtified their preaching in his name, and enabled them to do it with ſucceſs.

The pouring out of ſuch gifts upon *Cornelius* and his company, in an extraordinary manner, immediately from heaven, ſatisfied the Apoſtles, that gentiles might be received into the church, as God's people, upon faith in Jeſus Chriſt, without taking upon them the obſervation of the rituals of the law of Moſes. Acts x. 44 . . 48. xi. 15 . . 18.

And gifts of the Spirit were beſtowed upon many with the impoſition of the hands of the Apoſtles: which afforded great comfort to them [23], as it ſatisfied them, that they were received by God, as his people and children. This appears in ſeveral texts. Some more of which ſhall be here alleged.

4.) Rom. i. 11. *For I long to ſee you, that I may impart unto you ſome ſpiritual gift, to the end you may be eſtabliſhed.* Com. xv. 29.

5.) Rom.

[23] Sic et dona illa Dei, puta prophetiæ, ſanationes, linguæ, ejectiones dæmonum, certos reddebant credentes, de paterna Dei in ſe benevolentia. *Grot. in Eph.* i. 13.

5.) Rom. v. 5. *And hope maketh not aſhamed, becauſe the love of God is ſhed abroad in our hearts by the Holy Ghoſt, which is given to us.*

6.) Rom. viii. 15 . . 17. *For ye have received the ſpirit of adoption, whereby we cry: Abba, Father. The ſpirit itſelf beareth witneſs with our ſpirits, that we are the children of God. And if children, then heirs, heirs of God, and joint heirs with Chriſt.* See alſo ver. 23. And compare Gal. iv. 5 . . 7.

7.) 1 Cor. vi. 11. *And ſuch were ſome of you. But ye are waſhed, but ye are ſanctified, but ye are juſtified, in the name of our Lord Jeſus Chriſt, and by the ſpirit of our God.* "That is, ye have been cleanſed, and ſanctified by the doctrine of Chriſt, and have been fully aſſured of your acceptance with God, by the ſpiritual gifts, conferred upon you."

8.) 2 Cor. i. 21. 22. *Now he which eſtabliſheth us with you, in Chriſt, and has anointed us, is God. Who has alſo ſealed us, and given the earneſt of his ſpirit in our hearts.*

9.) 2 Cor. xi. 4. *For, if he that cometh to you, preacheth another Jeſus, whom we have not preached: or, if ye receive another ſpirit, which ye have not received: or another goſpel, which ye have not accepted, ye might well bear with him.*

By *another ſpirit* the Apoſtle cannot mean another intelligent agent: but muſt mean greater and more excellent ſpiritual gifts than thoſe which had been imparted

imparted to the *Corinthians* by himself [24]. Mr. *Locke's* paraphrase is in these words: "Or, if you have received from him (the intruder) other, or greater gifts of the spirit, than those you have received from me." See 1 Cor. xii.

10.) Gal. iii. 2. *This only would I learn of you. Received ye the spirit by the works of the law, or by the hearing of faith?* This is paraphrased by Mr. *Locke* after this manner. "This one thing I desire to know of you. Did you receive the miraculous gifts of the spirit by the works of the law, or by the gospel preached to you?"

11.) Ver. 5. *He therefore that ministereth to you the spirit, and worketh miracles among you, doth he it by the works of the law, or by the hearing of faith?* Here again Mr. *Locke's* paraphrase is this: "The gifts of the Holy Ghost that have been conferred upon you, have they not been conferred upon you as christians, professing faith in Jesus Christ, and not as observers of the law? And hath not he, who has conveyed these gifts to you, and done miracles among you, done it as a preacher and professor of the gospel?"

By all which texts we see, how common spiritual gifts were in the churches of Christ. St. *Paul*, in Eph.

[24] η πνευμα ετερον λαμβανετε, ο ουκ ελαβετε. Aut si is vobis potiora dona spiritus conferre potuit, quam nos per manuum impositionem vobis contulimus. *Grot. in loc.*

Eph. i. 13. cited juſt now, uſeth the expreſſion, *that holy ſpirit of promiſe.* Our Lord's own words are; *And behold, I ſend you the promiſe of my Father upon you.* Luke xxiv. 49. Again, *He commanded them, that they ſhould not depart from Jeruſalem, but wait for the promiſe of the Father: which, ſaid he, ye have heard of me.* Acts i. 4. And ſee ii. 33.

Indeed the promiſe of the ſpirit was made to all believers in general, and not to Apoſtles only: though to them eſpecially, and in a greater meaſure, than to others. The promiſe of the ſpirit is delivered by Jeſus himſelf, by his fore-runner, and by the ancient prophets, as the great bleſſing of the evangelical diſpenſation, or the privilege of the times of the Meſſiah.

Says our Lord's fore-runner, *I baptiſe you with water. . . He ſhall baptiſe with the Holy Ghoſt, and with fire.* Matt. iii. 11. Comp. Acts i. 5. xi. 16. Our Lord ſays, John vii. 38. 39. *He that believeth on me, as the ſcripture hath ſaid, out of his belly ſhall flow rivers of living water . . .* And, adds the Evangeliſt: *This he ſpake of the ſpirit, which they that believe on him ſhould receive.* And Mark xvi. 17. 18. *Theſe ſigns ſhall follow them that believe. In my name ſhall they caſt out demons. They ſhall ſpeak with new tongues. They ſhall take up ſerpents. And if they drink any deadly thing, it ſhall not hurt them. They ſhall lay hands on the ſick, and they ſhall recover.* For the promiſes of the Old Teſtament, I need now refer only

only to Acts ii. 16 . . 18. And St. *Peter*, directing and comforting thoſe who were much affected with his firſt diſcourſe after Chriſt's aſcenſion, *ſaid unto them: Repent, and be baptiſed every one of you in the name of Jeſus Chriſt, for the remiſſion of ſins. And ye ſhall receive the gift of the Holy Ghoſt. For the promiſe is to you and to your children, and to all that are afar off, even as many, as the Lord our God ſhall call.* ii. 38. 39. Again: *And we are his witneſſes of theſe things. And ſo alſo is the Holy Ghoſt, which God has given to them that obey him.* v. 33.

20. I ſhall here put together ſome of thoſe texts, which contain exhortations to ſuch as were partakers of the Holy Ghoſt, or had been favoured with ſpiritual gifts.

1.) Eph iv. 30. *And grieve not the holy ſpirit of God, whereby ye are ſealed unto the day of redemption.* Or, *with which ye were ſealed in the day of redemption.* This text was quoted before, upon another account.

Here may be a reference to Iſ. lxiii. 10. By *the ſpirit of God* the Apoſtle means thoſe powers and gifts, with which thoſe chriſtians had been *ſealed:* and by which they might be known, both to themſelves and others, to be the people of God. See Eph. i. 13. 14. In the preceding and following verſes the Apoſtle cautions the *Epheſians* to avoid every thing, by which God might be offended, and provoked to withhold his gracious influences, or to withdraw

from them the gifts, that had been beſtowed upon them. *Let no corrupt communication proceed out of your mouth . . . Let all bitterneſs, and wrath, and anger, and clamour, and evil-ſpeaking, be put away from you, with all malice.*

2.) Eph. v. 18. 19. *And be not drunk with wine, wherein is exceſs: but be filled with the ſpirit, ſpeaking to yourſelves in pſalms, and hymns, and ſpiritual ſongs, ſinging, and making melody in your heart to the Lord.* "That is, be careful not to be drunk with wine, in which men are too liable to exceed: but, when you are diſpoſed to be chearful, gratify and entertain yourſelves and others, with a free exerciſe of the ſpiritual gifts wherewith God has bleſſed you." Comp. Col. iv. 16.

3.) 1 Theſſ. v. 19 . . 22. *Quench not the ſpirit. Deſpiſe not propheſyings. Prove all things. Hold faſt that which is good. Abſtain from all appearance of evil.*

"Quench not, nor damp the ſpiritual gifts, with which you have been favoured, either by a neglect of any of them, or by an irregular exerciſe of them, or by the indulgence of any ſin. And eſpecially do not deſpiſe, but cheriſh, and highly eſteem the gift of propheſying, or ſpeaking by inſpiration for the inſtruction and edification of the church. And be ſure, that you take heed to, and examine what is propoſed to you in your public aſſemblies. Embrace whatever is right and good, and reject every thing that is evil."

The

The comment of *Grotius* upon thoſe words, *Quench not the ſpirit*, is to this purpoſe. [25] By *the ſpirit*, are meant the gifts of healing, and of tongues, which are fitly compared to fire. And therefore may be ſaid to be *ſtirred up*, as in 2 Tim. i. 6. and on the other hand to be *extinguiſhed*. They are *ſtirred up* by prayer, giving of thanks, and a continued regular practice of piety; and are *extinguiſhed* by the contrary. For God, under the evangelical diſpenſation, does not vouchſafe, or at leaſt continue thoſe gifts to any but ſuch as believe, and live piouſly. See Mark xvi. 17."

And *Wolfius* ſays, that [26] by *the ſpirit*, undoubtedly, are meant gifts of the ſpirit, who is ſometimes compared to fire, as 2 Tim. i. 6.

[25] Το πνευμα μη σβεννυτε] *Spiritus* hic ſunt dona ſanationum et linguarum, quæ ſicut in ignis formâ data erant, ita igni recte comparantur, ac proinde dicuntur, et *ſuſcitari*. 2 Tim. i. 6. et contra *extingui*. *Suſcitantur* precibus, gratiarum actione, ac perpetuo ſtudio pietatis. *Extinguuntur* per contraria. Nam in Novo Teſtamento, maxime poſt conſtitutas eccleſias, Deus illa dona non vult dare aut ſervare, niſi credentibus, et pie viventibus. Vide Marc. xvi. 17. *Grot. in loc.*

[26] Quod ad rem ſpectat, το πνευμα omnia ſunt dona ſpiritus ſanctus, qui cum igne ſolet comparari, quo ſenſu Paulus 2 Tim. i. 6. αναζωπυρειν το χαρισμα θεου jubet. *Wolf. Curæ. in* 1 *Th. v.* 19.

The Apoſtle having delivered that direction, *Quench not the ſpirit*, relating to ſpiritual gifts in general, adds a particular caution, *deſpiſe not prophefyings*, becauſe, though it was the moſt uſeful, and valuable gift of all, ſome, as it ſeems, were apt to prefer *ſpeaking with tongues*, as a more ſhewy gift. This may be collected from what he writes 2 Cor. xiv. and ſee particularly ver. 39.

Abſtain from all appearance of evil. Many underſtand this to be a direction relating to practice in life, agreeably to our verſion: that Chriſtians ſhould not only abſtain from what is really, and manifeſtly evil, but alſo from every thing that has but the appearance of being evil. And ſo *Grotius* underſtood this clauſe [27]. But to me it ſeems, that this laſt clauſe is to be underſtood in connection with the former part, *prove all things:* and that it is intended to direct the right exerciſe of the judgment. Chriſtians ſhould examine all things propoſed to them, embracing what is right, and rejecting every thing that is wrong. So this exhortation was underſtood by *Pelagius* [28]. And *Grotius*

[27] Απο παντος ειδους πονηρου απεχεσθε.] Chriſtiani non a rebus malis tantum, ſed ab iis, quæ ſpeciem habent *mali*, abſtinere debent. Exemplum vide 1 Cor. viii. 10. *Grot. in* 1 *Theſſ. v.* 22.

[28] Tantum, ut probetis, ſi legi non ſunt contraria, quæ dicuntur: ſi quid tale fuerit, refutate. *Pelag. in* 1 *Theſſ. v.* 21. 22. *Ap. Hieron. Opp. T. v. p.* 1082.

Grotius himſelf interprets the former expreſſions, *prove all things, and hold faſt that which is good*, in the like manner [29].

4.) 1 Tim. iv. 14. *Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the preſbytery.*

5.) 2 Tim. i. 6. *Wherefore I put thee in remembrance, that thou ſtir up the gift of God, which is in thee by the putting on of my hands.*

I take no notice of any other texts of this kind: but it is well known, that the twelfth and fourteenth chapters of the firſt epiſtle to the *Corinthians* contain many directions for regulating the exerciſe of ſpiritual gifts, with which that church abounded. It is ſufficient for me to refer to them. There are likewiſe in other epiſtles of the New Teſtament divers exhortations to chriſtians in regard to the gifts with which they were favoured: as Rom. xii. 3 . . 8. 1 Pet. iv. 10. 11.

21. 1 Theſſ. i. 5. *For our goſpel came not unto you in word only, but alſo in power, and in the Holy Ghoſt, and in much aſſurance . . . 6. And ye became followers*

[29] Παντα δοκιμαζοντες, το καλον κατεχετε. Hoc pertinet ad διακρισεις πνευματων. 1 Cor. xii. xiv. Sic 1 Joh. iv. 1. Δοκιμαζετε τα πνευματα . . . Ergo παντα, *omnia*, hic reſtringendum ex antecedente ad ea quæ dicuntur ab eis, qui ſe prophetas dictitant. *Grot. ad ver.* 21.

of us, and of the Lord, having received the word in much affliction, with joy of the Holy Ghoſt.

The explication of this text ſhall be taken from Dr. *Benſon's* paraphraſe on the epiſtle. " Inaſmuch as the goſpel, preached by us, did not come unto you in word only; but was accompanied alſo with a miraculous power, and with our imparting unto you the holy ſpirit, and with full and abundant conviction to your minds."

. . " And we can bear witneſs to your amiable behaviour; for you became imitators of us, and of the Lord Jeſus Chriſt: in that you ſteadily adhered to the truth, amidſt great difficulties and diſcouragements, after you had received the goſpel, in much affliction, with the joy which ariſeth from your having the holy ſpirit." The ſame learned writer, in his note upon the fifth verſe, ſays: " By *power* I underſtand the power of working miracles, exerted by the Apoſtle, or his aſſiſtants. And by *the Holy Ghoſt*, or *holy ſpirit*, I underſtand the gift of the ſpirit, as imparted to the *Theſſalonians*."

22. Heb. ix. 14. *How much more ſhall the blood of Chriſt, who through the eternal ſpirit offered himſelf without ſpot to God, purge your conſcience from dead works to ſerve the living God?*

Dr. *Whitby*, in his Annotations upon Hebr. v. 5. ſays, that Chriſt was by his death conſecrated to his prieſthood, and dates the commencement of our Lord's prieſthood at his reſurrection. This ſentiment has

has been much improved by the late Mr. *Thomas Moore*, in his diſcourſe concerning the prieſthood of Chriſt. I may refer to one place particularly, where he ſays, "The time, when Jeſus was called to, and inveſted with the order of the preiſthood, was at his reſurrection from the dead." Which he argues from Hebr. v. 10. compared with Acts xiii. 33. See him p. 11. 12. 13.

That may be the key to this text. However, there are ſome other interpreters, who have well explained it, as we ſhall ſee preſently, though they have not ſo diſtinctly ſettled the date of Chriſt's prieſthood.

How much more ſhall the blood of Chriſt, who through the eternal ſpirit offered himſelf without ſpot to God, purge your conſcience . . ?

When our Lord himſelf offered himſelf to God, or preſented himſelf before God, he was riſen from the dead, and had obtained everlaſting life, *to die no more*, as St. *Paul* ſays, Rom. vi. 9. 10. And in Pſ. cx. 4. the only place in the Old Teſtament where Chriſt's prieſthood is ſpoken of, it is ſaid: *The Lord has ſworn, and will not repent: Thou art a prieſt for ever, after the order of Melchiſedec.* This the writer of the epiſtle to the *Hebrews* often obſerves, and inſiſts much upon. As Hebr. vii. 21. where the text of that pſalm is quoted: ſee alſo ver. 11. And at ver. 24. 25. *But this man, becauſe he continueth ever, hath an unchangeable prieſthood. Wherefore he is able*

alſo

alſo to ſave them to the uttermoſt, that come unto God by him: ſeeing he ever liveth to make interceſſion for them. And ver. 15. 16. of the ſame chapter: *For that after the ſimilitude of Melchiſedec there ariſeth another prieſt, who is made, not after the law of a carnal commandment, but after the power of an endleſs life.* And ch. v. 9. *And being made perfect, he became the author of eternal ſalvation to them that obey him.* And ver. 12. of this ch. ix. juſt before the text which we are now conſidering, he ſpeaks of Chriſt's *having obtained eternal redemption for us.* And, ver. 15.—*that they which are called might receive the promiſe of eternal inheritance.* And 1 Cor. xv. 45. *the laſt Adam.* meaning the Lord Jeſus, is ſaid to be *a quickening ſpirit.*

The meaning of this text therefore ſeems to be this: "That Chriſt being now *entered into heaven itſelf*, ix. 24. that is, the true holy of holies, by his own never-dying ſpirit, or by *the power of an endleſs life*, vii. 16. he *offered himſelf to God*, or preſented himſelf before God, having been innocent and unſpotted in his whole life on earth, and being now *made perfect, and higher than the heavens*," ch. v. 9. and vii. 26. 28.

Which is very agreeable to the Annotations of *Grotius* upon this verſe [30].

There

[30] Oblatio autem Chriſti hic intelligitur illa, quæ oblationi legali in adyto factæ reſpondet. Ea autem eſt

There are ſome others likewiſe, who have ſo pertinently criticiſed upon this text, that I am willing to tranſcribe their remarks below, for the ſake of intelligent readers. [31]

23. Hebr.

eſt non oblatio in altari crucis facta, ſed facta in adyto cœleſti. Facta autem ibi eſt, *per ſpiritum cœleſtem*, aut, ut ante dixit vii. 16. *per vim vitæ indiſſolubilis*, quia ſpiritus ejus jam non erat vivens tantum, ut in vitâ hac terrenâ, ſed in æternum corpus ſibi adjunctum, *vivificans*. 1 Cor. xv. 45 . . . Δια hic ſume, ut ſupra ver. 12. pro præpoſitione *cum*, quomodo et Hebræum ב poni ſolet. Intelligitur hinc dignitas oblationis, quod eam fecit is, qui jam ſpiritu et corpore erat immortalis. *Sanguini* autem purgatio iſta tribuiter, quia per ſanginem, id eſt, mortem Chriſti, ſecutâ ejus excitatione, et evictione, gignitur in nobis fides. Rom. iii. 25 . . . Cum dicit αμωμον, reſpicit legem victimarum Lev. xxii. 20 . . . . In victimus legalibus nullum debebat eſſe corporis vitium: In Chriſti vitâ nihil fuit vitioſum. Et ideo Spiritu illo æterno donatus eſt. *Grot. Annot. in Hebr.* ix. 14.

[31] Ος δια πνευματος αιωνιου.] Qui a mortuis ſuſcitatus, cum ſpirituali et immortali corpore (quod antequam in cœleſte tabernaculum ingrederetur, accepit), omnis infirmitatis et patibilitatis labe, quæ mortali naturæ inhærent, purgatum ſemetipſum obtulit Deo, ſedens ad dextram majeſtatis ejus in cœlis. *Brenius in loc.*

Chriſtum autem, cujus ſanguinem opponit ſanguini taurorum et hircorum, deſcribit, quod *per ſpiritum*

æternum

23. Hebr. x. 28. 29. *He that despised Moses' law, died without mercy, under two or three witnesses. Of how much sorer punishment, suppose ye, shall he be thought worthy, who has trodden under foot the Son of God, and has counted the blood of the covenant wherewith he was sanctified, an unholy thing, and has done despite unto the Spirit of Grace?*

The case here supposed is that of apostacy from the Christian faith. The persons intended are such as those spoken of ch. vi. 4. *who had tasted of the heavenly*

æternum seipsum Deo, immaculatum obtulerit. Christo jam e mortuis suscitato tribuit *spiritum æternum:* quia post resuscitationem anima ejus non amplius est anima vivens, sed spiritus vivificans. 1 Cor. xv. 45. dicitur habere vitam indissolubilem; supra, vii. 16. et in æternum manere. ver. 24. Vivit ergo in omnem æternitatem, ut sit æternus Pontifex. Christus nimirum sanguinem suum, tanquam victima, in cruce effudit, et cum isto sanguine, id est, virtute illius sanguinis, jam e mortuis suscitatus, et spiritus vivificus ac æternus, seipsum in cœlis obtulit Deo, id est, coram Deo pro nobis comparuit.

Dicitur autem hic, *se obtulisse immaculatum*, non tantum respectu vitæ suæ, quam hic in terris degit, quatenus sine ulla peccati labe vixit. 1 Pet. ii. 22. 2 Cor. v. 21. sed et respectu status illius cœlestis, quo nunc fruitur, ab omni infirmitate, cui hic in terris in statu humiliationis obnoxius fuit, adeo ut nihil in ipso, ut æternus sit Pontifex, desiderari possit. Vid. cap. vii. 26. *Ph. Limborch in Ep. ad Hebr. cap.* ix. 14.

heavenly gift, and were partakers of the Holy Ghoſt. And one of the aggravations of their apoſtaſy is, that *they had done deſpite to the Spirit of Grace:* or rejected, and caſt reproach upon that great evidence of the truth of the Chriſtian religion, the miraculous gifts, which God had moſt graciouſly beſtowed upon themſelves and others. So [32] *Grotius.* And *Limborch* expreſſeth himſelf to the like purpoſe [33].

24. 1 John v. 5 . . . 10. *Who is he that overcometh the world, but he that believeth that Jeſus Chriſt is the Son of God? This is he that came by water and blood, even Jeſus Chriſt, not by water only, but by water and blood. And it is the Spirit that beareth witneſſe,*

[32] Και το πνευμα της χαριτος ενυβρισας: *et Spiritui gratiæ contumeliam fecerit*] Spiritum illum, quem ſummo Dei beneficio acceperat, contumeliâ afficiens: nullius pretii eſtimans tantum donum, quo ſe ipſe ait privatum. *Grot. in loc.*

[33] Tertium. *Et ſpiritum gratiæ contumeliâ affecit.*] *Spiritus gratiæ* eſt ſpiritus ille, qui in initio prædicationis Evangelii datus fuit credentibus, ad confirmationem divinitatis Evangelii: nimirum dona illa extraordinaria Spiritus Sancti, quæ paſſim in Actis et Epiſtolis Apoſtolorum in credentes effuſa legimus. Qui vocatur *Spiritus gratiæ,* tum quia ex gratiâ divinâ credentibus datus eſt: tum quia per illum obſignata fuit divinitas doctrinæ Jeſu Chriſti, in quâ maxima et excellentiſſima Dei gratia patefacta eſt. *Limb. in Ep. ad Hebr. p.* 667.

witneſs, becauſe the Spirit is truth. For there are three that bear witneſs: the Spirit, and the water, and the blood. And theſe three agree in one. If we receive the witneſs of men, the witneſs of God is greater: For this is the witneſs of God, which he has teſtified of his Son. He that believeth on the Son of God, hath the witneſs in himſelf. He that believeth not God, hath made him a liar, becauſe he believeth not the record that God gave of his Son.

I have quoted this paſſage according to the *Alexandrian* and other ancient manuſcripts, and the citations in ancient writers, without regarding any modern printed copies: which, indeed, deſerve not any regard.

Some have paraphraſed the former part of ver. 6. in this manner. "Now that this Jeſus Chriſt was a real man, and died, we have the utmoſt teſtimony. For I myſelf, when he expired on the croſs, ſaw his ſide pierced with a ſpear, and blood and water guſhed out at the wound: which are two determining proofs, that he really died." Suppoſing that there is a reference to what is related in St. *John's* goſpel, xix. 34. 35.

But that is manifeſtly a weak and arbitrary interpretation. [34] St. *John* is not here obſerving the proofs

[34] And yet is followed by the late Mr. *Wetſtein:* Probavit ſe non phantaſma, ſed verum hominem eſſe, qui ex ſpiritu, ſanguine, et aquâ ſeu humore conſtraret. Joh. xix. 34. 35. *J. J. Wetſtein in loc. p.* 172.

proofs of our Lord's real humanity, but of his being the Son of God, the Meſſiah.

To me it ſeems, that the *water*, an emblem of purity, [Ezek. xxxvi. 25.] denotes the innocence of our Lord's life, which was without ſpot, and exemplary; and the reaſonableneſs, excellence, and perfection of his doctrine, which, after the ſtricteſt examination, and niceſt ſcrutiny, cannot be charged with any error or falſehood. The *blood* denotes our Lord's willing and patient, though painful and ignominious death, the utmoſt teſtimony that can be given of integrity. The *ſpirit* intends our Lord's many miraculous works, wrought by the ſpirit, the finger, the power of God, or God himſelf. This teſtimony is *truth*, that is, exceeding true, ſo that it may be relied upon. For it is unqueſtionable, and cannot be gainſayed. See John v. 32 . . . 37. x. 25. Acts ii. 22.

Here are three witneſſes [35]. And *they agree in one.* They are harmonious, all ſaying the ſame thing, and concurring in the ſame teſtimony.

The Apoſtle adds, ver. 9. *If we receive the witneſs of men, the witneſs of God is greater*: referring to

[35] Οἱ τρεις εισιν οι μαρτυρουντες. κ. λ. I ſhall here put down a ſimilar expreſſion of the ſophiſt *Ælius Ariſtides*, in the ſecond century. *Oration. T. i. p.* 146. *edit. Jebb. al. p.* 272. Τρεις γαρ εισιν οι μαρτυρησαντες παραχρημα Αθηναιων ειναι την νικην, Αθηναιοι, Λακεδαιμονιοι, Βοιωτοι

to the appointment in the law of Moſes, that *by the mouth of two or three witneſſes, any matter might be eſtabliſhed.* Deut xvii. 6. xix. 15. Whatſoever was atteſted by two or three men, was deemed true and certain. In the point before us there are three moſt credible witneſſes, one of whom is God himſelf. Refuſing this teſtimony therefore, would be the ſame as making God a liar, or charging him with giving falſe evidence, and with a deſign to deceive and impoſe upon his creatures. *He that believeth not God, hath made Him a liar, becauſe he believeth not the teſtimony which God giveth of his Son.*

This interpretation is the ſame as that in *Grotius* [36], or not very different.

25. Rev. xxii. 17. *And the ſpirit and the bride ſay: Come.* "That is, ſays [37] *Grotius*, men, who are endowed with ſpiritual gifts."

Mr. *Pyle*'s paraphraſe is this: "The whole body of truly good Chriſtians, who are the true church and ſpouſe of Chriſt." And in his notes he ſays, "*The ſpirit and the bride*, or, *the ſpiritual bride*, that is,

[36] Et in epiſtola 1 Joh. v. 8. *Aqua* eſt puritas vitæ Chriſtianæ, quæ ſimul cum martyrio, et miraculis, teſtimonium reddit veritati dogmatis. *Grot. Ann. in Job.* iii. 5.

[37] Id eſt, viri propheticis donis clari. Vide ſupra, ver. 6. Eſt abſtractum pro concreto: *Spiritus* pro habentibus ſpiritum. *Dicunt: Veni*, &c. *Grot. in loc.*

is, the true church of Chriſt. Thus *grace and truth* is a truth conveying the greateſt favour. John i. 17. *Glory and virtue* is glorious virtue or power. 1. Pet. i. 3. *kingdom and glory*, a glorious kingdom. 1 Theſſ. ii. 12. Had the generality of commentators obſerved this, they would not have had occaſion to interpret this of the *holy ſpirit of God, wiſhing*, and *praying* for the coming of Chriſt's kingdom, in the ſame manner, and with the ſame ardency, as St. *John* and the *Chriſtian Church* here does. Which to me ſeems very incongruous." So Mr. *Pyle*, whoſe interpretation is approved by Mr. *Lowman*.

Brenius [38] is not very different. Or, as ſome [39] other interpreters expreſs it: "*The ſpirit and the bride:* that is, the church animated by the ſpirit, and ardently longing for the coming of Chriſt."

Every one may perceive, that we have been diſcourſing of miraculous gifts and powers: which now are, and for a long time have been, commonly called extraordinary gifts of the ſpirit. Theſe are not ſaving.

[38] Spiritus qui eſt in ſponſâ, vel ſponſa per ſpiritum, qui in ipſâ reſidet, dicit: id eſt, credentium omnium vota, tum ſeparatim tum conjunctim, hoc idem contendunt, *Bren. in loc.*

[39] C'eſt à dire, l'Epouſe, qui eſt l'Egliſe animée du S. Eſprit, et ſoupirant ardemment après l'apparition de J. C. *L'Enf. et Beauſ.*

ſaving. They who received ſuch gifts after baptiſm, and profeſſion of faith in Jeſus Chriſt, were thereby ſatisfied, that the doctrine of Chriſt was true, and from heaven. And they were aſſured, that if they acted according to that faith, they might be ſaved, without obſerving the peculiarities of the law of Moſes. But ſuch gifts alone were not ſaving, without ſincere virtue, and the practice of a good life.

So ſays St. *Paul* 1 Cor. xiii. 1. 2. *But covet earneſtly the beſt gifts.* τα χαρισματα τα κρειττονα. *And yet I ſhew unto you a more excellent way. Though I ſpeak with the tongues of men and angels, and have not charity, I am become as ſounding braſs, or a tinkling cymbal. And though I have the gift of prophecy, and underſtand all myſteries and all knowlege: and though I have all faith, ſo that I could remove mountains, and have not charity, I am nothing.* This ſame might be ſaid of the neceſſity of ſobriety, and humility, and meekneſs, or any other virtue, that is there ſaid of charity, or love, and perhaps all ſocial virtue is comprehended by the Apoſtle in the one virtue here mentioned by him. For in another place he ſays: *Love is the fulfilling of the law.* Rom. xiii. 8 . . . 10.

And that all virtues ought to be joined together, and carefully cultivated by thoſe who make a profeſſion of the Chriſtian religion, is ſhewn by St. *Peter. And beſides this*, ſays he, *giving all diligence, add to your faith virtue*, or fortitude, *and to virtue knowlege*,

knowlege, and to knowlege temperance, and to temperance patience, and to patience godlineſs, and to godlineſs brotherly kindneſs. . . For ſo an entrance ſhall be miniſtered to you abundantly into the everlaſting kingdom of our Lord and Saviour Jeſus Chriſt. 2 Pet. i. 5 . . 10.

Concluſion.

I have now finiſhed what I propoſed at the beginning of this Poſtſcript, having explained, according to my ability, thoſe words, *the ſpirit*, *the holy ſpirit*, and *the ſpirit of God*, as uſed in the ſcriptures.

Many of the interpretations, which have been given by me, will be readily aſſented to by all. If any others ſhould not be approved of at firſt, I hope no offence needs to be taken. I do not dictate; but with humility and deference recommend theſe thoughts to the conſideration of my brethren in Chriſt Jeſus.

It becomes us all to examine the doctrines which are propoſed to us. We ſhould not be chriſtians and proteſtants upon the ſame grounds that others are mahometans and papiſts, barely becauſe ſuch or ſuch opinions are generally received and eſtabliſhed in the country where we live.

Our bleſſed Lord and his Apoſtles have forewarned us, that *men would ariſe, teaching perverſe things*, that tares would be mingled with the good grain, and error with truth. The event has been accordingly. If there are any notions concerning

a trinity of divine perſons, which are not right and juſt: if tranſubſtantiation is not a reaſonable and ſcriptural doctrine: if the worſhip of angels, and departed ſaints, and of their images, is not required and commanded, but condemned and forbidden in the Old and New Teſtament: it muſt be allowed, that corruptions have been brought into the chriſtian church. For ſuch things there are among thoſe who are called chriſtians.

What is to be done in this caſe? Are they, who diſcern ſuch corruptions, obliged to acquieſce? Would it be ſin to ſhew how unreaſonable and unſcriptural ſuch things are? I do not ſee how this can be ſaid, provided it be done with meekneſs and gentleneſs.

Plato, in his *Timæus*, ſays, "That [40] it is very difficult to find out the author and parent of the univerſe; and when found, it is impoſſible to declare him to all." *Cicero*, who tranſlated that work of *Plato* into Latin, renders the laſt clauſe, as as if *Plato* had ſaid: "When [41] you have found him, it is unlawful to declare him to the vulgar." Perhaps that was *Cicero's* own ſentiment. Being a ſtateſman and politician, as well as a philoſopher, he

[40] Τον μεν ουν ποιητην και πατερα τουδε του παντος ευρειν τε εργον, και ευρονται, εις παντας αδυνατον λεγειν. *Platon. Timæus, p.* 28. *T. iii. Serran. et ap. Fabr. p.* 336.

[41] ——et cum jam inveneris, indicare in vulgus, nefas.

he might be more concerned for peace than truth. A multitude of deities being the prevailing belief, he was afraid to oppoſe the prejudices of the people, who might be offended at the doctrine of the Divine unity, with its conſequences. But ſo it ſhould not be among chriſtians, who, beſide the light of nature, have alſo the light of revelation.

Says the Pſalmiſt: *In Judah is God known. His name is great in Iſrael.* Pſ. lxxvi. 1. It was their great privilege and happineſs, that God was known among them, and worſhipped, and ſerved by them; when heathen people were ignorant of the true God, and worſhipped ſenſeleſs idols. That diſtinction was owing to the revelation which God had made of himſelf to *Abraham* and his deſcendants. Which benefit we alſo now enjoy, together with the clearer and fuller revelation of God and his will, which has been made by our bleſſed Saviour, the promiſed Meſſiah. See John i. 18. iv. 23. 24. xvii. 25. 26.

Says that moſt excellent teacher of men, in an addreſs to the Father: *And this is life eternal, that they might know thee, the only true God, and Jeſus Chriſt, whom thou haſt ſent.* John xvii. 3.

The right knowlege of God and Chriſt, therefore, muſt be the greateſt of bleſſings, and ſhould be ſought after in the firſt place, and be prized above all things. And wherever the benefit of it is obſtructed by wrong notions, it may be the duty of ſome to give, and of others to receive inſtruction: that

that God may be glorified, and men may be edified and ſaved.

The ſcriptures are acknowleged to be the fountain of religious knowlege. Accordingly ſome there have been among us, and in our own times, who have endeavoured to give a clear account of the ſcripture-doctrine concerning God and Chriſt: men of unqueſtioned piety, and eminent for natural and acquired abilities. And though their ſchemes have not been exactly the ſame, and they have not all had equal ſucceſs and acceptance, it muſt be acknowleged, that their writings have been very uſeful. They have kept up, and cheriſhed a ſpirit of inquiry and thoughtfulneſs in things of religion. And they have promoted knowlege, moderation, candour, and equity, among chriſtians. And may ſuch excellent diſpoſitions prevail among us yet more and more!

Saith the venerable Dr. *Sherlock*, biſhop of *London*, in the fourth volume [42] of his Diſcourſes, lately publiſhed, p. 321. 322. "From theſe things laid together, it is evident, that the Apoſtles were witneſſes and teachers of the faith, and had no authority to add any thing to the doctrine of Chriſt, or to declare new articles of faith."

"Now if the Apoſtles, commiſſioned directly by Chriſt himſelf, and ſupported by miraculous gifts of the

[42] It is the 12th diſcourſe in that volume. The text is the epiſtle of St. Jude, ver. 3. latter part.

the ſpirit, had not this power, can any of their ſucceſſors in the government of the church, without great impiety, pretend to it? Did the biſhops and clergy of the ninth and tenth centuries know the articles of the faith better than the apoſtles did? Or were they more powerfully aſſiſted by the holy ſpirit? No chriſtian can think it, or ſay it. Whence is it then, that the church of *Rome* has received the power they pretend to, of making new articles of faith, and dooming all to eternal deſtruction who receive them not? Can any ſober, ſerious chriſtian truſt himſelf to ſuch guides, and not tremble, when he reads the woe denounced by St. *Paul: Though we, or an angel from heaven, preach any other goſpel . . . let him be accurſed!* Gal. i. 8."

Certainly that is a noble declaration, and well deſerving the regard of all chriſtians.

His lordſhip here allows, or even aſſerts the rights of private judgment. He ſuppoſes, that common chriſtians, who have no ſhare in *the government of the church*, are able to underſtand the doctrine delivered by the Apoſtles, and the determinations of biſhops, and to compare them together, and to diſcern wherein they differ. And he allows us to reject *new articles*, not delivered and taught by Chriſt's Apoſtles. And ſtrongly repreſents to us the great hazard of *truſting to ſuch* aſſuming *guides*, as *make* and impoſe *new articles of faith*.

If

If we may judge of *articles* taught by the biſhops and clergy of *the ninth and tenth centuries*, we may for the ſame reaſon judge concerning thoſe decreed by the biſhops and clergy of the fourth and fifth centuries . . For neither were they Apoſtles, but at the utmoſt no more than *ſucceſſors of the Apoſtles*. And if it ſhould appear, that they taught and recommended any articles, which are no part of *the faith, once delivered to the ſaints* by Chriſt's Apoſtles, ſuch articles may be rejected by us.

And ſince it is allowed, that the biſhops and clergy of the *ninth and tenth centuries* have aſſumed an authority to decide *new articles*, to which they had no right: ſhould not this put chriſtians upon their guard, and induce them to examine the doctrines propoſed to them, and conſider, whether it is the *faith once delivered to the ſaints*, or ſomewhat added to it? For what has been done, or attempted, in ſome ages, may have been attempted in others.

His lordſhip blames *the church of Rome for making new articles of faith, and dooming all to eternal deſtruction, who receive them not.*

We ſhould be impartial. If any others do the like, are they not blameable alſo? It is well known, that there is a creed, in great authority with many, beſide the church of *Rome*, containing an abſtruſe doctrine, very hard to be believed. And it would be a very difficult undertaking to ſhew, that *it adds not any thing to the doctrine of Chriſt*, as taught and teſtified

teſtified by his faithful Apoſtles. And yet it is there ſaid: "This is the catholic faith, which except a man believe faithfully, he cannot be ſaved." And "which faith, except every man do keep whole and undefiled, without doubt he ſhall periſh everlaſtingly." Can this be juſtified? And does not the biſhop's argument, juſt cited, oblige me to add, though unwillingly: May it not deſerve to be conſidered by every *ſober and ſerious chriſtian*, who ſolemnly recites that creed; on whom theſe anathemas may fall, if God ſhould treat men according to ſtrict juſtice?

But I forbear enlarging. For I have been deſirous, if poſſible, not to ſay any thing offenſive. Therefore I do not indulge myſelf in grievous complaints, and ſevere reprehenſions of ſuch things, as by many have been thought to be wrong.

But, if I might be permitted to do it, I would take notice of one thing, becauſe it has a connection with the ſubject of this Poſtſcript.

Glory be to the Father, and to the Son, and to the Holy Ghoſt: As it was in the beginning, is now and ever ſhall be, world without end. Amen."

Doubtleſs this is ſaid by many very frequently, and with great devotion. But can it be ſaid truly? Does not that deſerve conſideration? Is there any ſuch doxology in the New Teſtament? If not, how can it be ſaid, to have been *in the beginning?* Are not the books of the New Teſtament the moſt ancient,

and

and the moſt authentic chriſtian writings in all the world? It matters not much to inquire, when this doxology was firſt uſed, or how long it has been in uſe, if it is not in the New Teſtament. And whether it is there or not, may be known by thoſe who are pleaſed to read it with care: as all may, in proteſtant countries, where the Bible lies open to be ſeen and read by all men.

I would therefore, after many others, recommend a diligent ſtudy of the ſcriptures, and the making uſe of all proper means for gaining the true ſenſe of them. If we had the knowlege of the chriſtian religion, as contained in the ſcriptures, the advantages would be great and manifold. Jeſus would be unſpeakably amiable: and the goſpel would appear to be *a pearl of great price:* chriſtians would be no longer wavering and unſettled, but would be firmly eſtabliſhed in a faith, that is throughout reaſonable and excellent, and well atteſted to be of divine original. As our Lord ſays to the woman of *Samaria*, John iv. 14. *Whoſoever drinketh of the water that I ſhall give him, ſhall never thirſt.* He will be fully ſatisfied. He will deſire no other inſtruction concerning the right way of worſhipping and ſerving God, or obtaining true happineſs. *But the water that I ſhall give him, ſhall be in him a well of water, ſpringing up into everlaſting life.*

If we would ſincerely ſtudy, heartily embrace, and openly profeſs, the chriſtian doctrine in its purity, and

and would diligently recommend it to others, upon the ground of that evidence with which God hath clothed it, we ſhould gain upon deiſts and infidels of all ſorts. For a religion, reaſonable and excellent in all its principles, promulged by a teacher of unſpotted character, with a commiſſion from heaven, confirmed by many mighty works, which could be performed by God only, has an evidence, which cannot be eaſily withſtood, and gainſayed. But no authority can recommend falſehood and abſurdity to rational beings, who think and conſider. Every one therefore, who loves the Lord Jeſus in ſincerity, muſt be willing to reform abuſes and corruptions, which have been introduced into the chriſtian profeſſion, and are matter of offence to heathens and infidels.

When the religion profeſſed by chriſtians ſhall be in all things agreeable to the ſcriptures, the only ſtandard of religious truth; the advantages, juſt mentioned, are very likely: as alſo divers others, which may be readily apprehended by every one. For then the papal power and tyranny, which for many ages has been a heavy weight upon chriſtendom, will ſink, and fall to the ground: Impoſitions upon conſcience, which undermine religion at the very foundation, and prevail at preſent to a great degree in almoſt all chriſtian countries, will be aboliſhed. The conſequence of which will be, that true piety and virtue will be more general in all ranks and

orders of men. The great diverſity of opinions, and fierce contentions among chriſtians, which are now ſo great an offence and ſcandal to byſtanders, will ceaſe: chriſtians will live in harmony, and will love one another, as brethren. And the church of Chriſt will be the joy and the praiſe of the whole earth.

As an unbiaſſed and diſintereſted love and purſuit of truth are of great importance, and would mightily conduce to the good ends and purpoſes which are ſo deſirable; I cannot but wiſh, that we did all of us leſs *mind our own things*, the things of our own worldly wealth and credit, our own church and party, and more *the things of Jeſus Chriſt*. To whom be glory and dominion now and ever. Amen.

END OF THE FIRST POSTSCRIPT.

THE

SECOND POSTSCRIPT.

CONTAINING

Remarks upon the Third Part of the late Biſhop of CLOGHER's Vindication of the Hiſtories of the Old and New Teſtament*.

* When I was preparing theſe Remarks in March laſt 1758, we received the tidings of the death of the Right Reverend Dr. *Robert Clayton*, Lord Biſhop of *Clogher*, who departed this life the preceding month: which gave me much concern upon divers accounts. In particular I was in hopes, that theſe Remarks ſuch as they are, might be peruſed by his Lordſhip. I could wiſh likewiſe, that Mr. *Whiſton* were ſtill living. But they are both removed out of this world, as I likewiſe ſhall be in a ſhort time. And certainly, it behoves us all to improve diligently the ſeaſon of life, whilſt it laſts, and to ſerve God and man,

LETT. iv. p. 59. or 425*. " But, my Lord, ſuppoſing we ſhould allow, that there were more Gods than one concerned in the creation of the world, as manifeſtly appears that there were, from Gen. i. 26. and Gen. iii. 22. where it is ſaid: *Let us make man in our image*, And, *behold the man is become as one of us.*"

Is

man, according to the ability which God has given us, and the ſtation in which we have been placed, that we may give up an account of our ſtewardſhip with joy, and not with grief. Though thoſe eminent and uſeful men are now no more in this world, their writings remain. It is with theſe that I am concerned. If I have inadvertently miſrepreſented them, I preſume they have friends, who are able to vindicate them. And, if my argument does not appear concluſive, I wiſh that they, or ſome others, may ſhew, wherein it fails. *Jan.* 25, 1759.

* The Author in compoſing theſe Remarks upon *the third Part of the Biſhop's Vindication*, made uſe of that edition, which was printed in London in 1758. But another edition of the whole Vindication, with all the three Parts, having been publiſhed here on the 23d day of this inſtant, January, 1759, juſt as theſe ſheets were going to preſs, He has taken care to add the pages of this new edition to thoſe of the former.

Is then creative power a property communicable to many, or ſeveral? St. *Paul* ſpeaks of one creator only, Rom. i. 25. and blames the heathens, *who worſhipped, and ſerved the creature, more than the Creator, who is bleſſed for ever. Amen.* What then would be the conſequences, if chriſtians ſhould come to believe, that there are more creators than one?

It is hard, that we ſhould be put to prove, what is ſo very evident, as that there is one God Creator. However, I ſhall here prove it from the Old and New Teſtament.

Ex. xx. i. *And God ſpake all theſe words, ſaying . . .* ver. 3. *Thou ſhalt have no other Gods before me.* ver. 10. 11. *But the ſeventh day is the ſabbath of the Lord thy God . . For in ſix days the Lord made heaven and earth, the ſea, and all that in them is.*

Pſ. cxxxvi. *O, give thanks to the Lord, to him who alone doth great wonders, to him that by wiſdom made the heavens, to him that ſtretched out the earth above the waters: to him that made great lights, the ſun to rule by day, the moon and ſtars to rule by night,* &c.

Iſ. xlii. 5. *Thus ſaith God the Lord, he that created the heavens and ſtretched them out: he that ſpread forth the earth, and that which cometh out of it: He that giveth breath to the people upon it, and ſpirit to them that walk therein.*

Iſ. xl. 28. *Haſt thou not known, haſt thou not heard, that the everlaſting God, the Creator of the ends of the earth, fainteth not, nor is weary?*

Ch. xliv. 24. *Thus ſaith the Lord, thy redeemer, and he that formed thee from the womb: I am the Lord, that maketh all things, that ſtretcheth forth the heavens alone, that ſpreadeth abroad the earth by myſelf.* See alſo ch. xlv. 11. 12. li. 12. 13. Jer. x. 12. li. 15. and elſewhere.

Let us now conſider the words in Gen. i. 26. *And God ſaid: Let us make man in our image, after our likeneſſe.*

Some Chriſtians have ſaid, that here is a proof of a trinity of perſons in the unity of the Godhead. The learned writer now before us, argues hence for ſeveral creators, one ſupreme, another, or ſeveral ſubordinate. But it is eaſy to anſwer, that the Jewiſh people never underſtood theſe expreſſions after that manner. For they always believed one God, and Creator, and that God to be one perſon. And many learned interpreters among Chriſtians have ſaid, that the ſtile [1], common with princes, and other great men, who often ſpeak in the plural number,

[1] *Faciamus.*] Mos eſt Hebræis de Deo, ut de Rege loqui. Reges res magnas agunt de conſilio Primorum. 1 Reg. xii. 6. 2 Paral. x. 9. Sic et Deus 1 Reg. xxii. 20. Vid. et infra x. *Grot. ad Gen.* i. 26.

number, is here aſcribed to God. Nor needs the conſultation here repreſented, be ſuppoſed to be between equals. But God may be rather underſtood to declare his mind to the angels, as his counſellors.

But indeed we need not ſuppoſe any diſcourſe, or conſultation at all. The meaning is no more than this. "All other things being made, God proceeded to the creation of man: or, he now purpoſed, at the concluſion, to make man." And it may be reckoned probable, that Moſes introduces God, in this peculiar manner deliberating and conſulting upon the creation of man, to intimate thereby, that he is the chief of the works of God. Or, in other words, according to *Patrick*, "God not only reſerved man for the laſt of his works, but does, as it were, adviſe, and conſult, and deliberate about his production: the better to repreſent the dignity of man, and that he was made with admirable wiſdom and prudence."

We may be confirmed in the reaſonableneſs of this way of thinking, by obſerving the ſtile made uſe of in ſpeaking of all the other parts of the creation, which is to this effect. *God ſaid: Let there be light, and there was light. God ſaid: Let there be a firmament in the midſt of the waters . . . And God ſaid: Let the earth bring forth the living creature after his kind.*

There is another like inſtance, ch. ii. 18. *And the Lord God*, Jehovah Elohim, *ſaid: It is not good, that*

that the man ſhould be alone, I will make him an help meet for him. The deſign of the other expreſſions, as before obſerved, was to intimate the great dignity and ſuperior excellence of man above the other creatures, whoſe formation had been already related. In like manner, when God proceeds to the making of *the woman*, he is repreſented as conſulting, and reſolving what to do: that the man might be the more ſenſible of the goodneſs of the Creator in providing for him ſo ſuitable a help.

Moreover, though in Gen. i. 26. the words are, *And God ſaid: Let us make man in our image, after our likeneſs:* the execution of that purpoſe, as related in ver. 27. is in theſe words. *So God created man in* HIS *own image: in the image of God created* HE *him: male and female created* HE *them.* And when the formation of man is mentioned in other places of ſcripture, no intimation is given, that more than one had a hand in his creation. See particularly Matt. xix. 3..6. Mark x. 2..9. When our bleſſed Lord himſelf ſays: *From the beginning of the creation God made them male and female.* And *what God has joined together, let no man put aſunder.* For certain therefore man, as well as the other creatures, was made by God himſelf.

If more than one being had been concerned in the creation of man, or any other parts of the world, we ought to have been acquainted with it, that due reſpect might be paid to them by us. As ſcripture is here

here ſilent, no man has a right to aſcribe that to another, which the ſcripture aſcribes to God alone. And wherein, as in Pſ. cxlviii. all beings, of every rank, in heaven and on earth, are required to praiſe God, for the wonders of their formation. *Praiſe ye the Lord. Praiſe him from the heavens. Praiſe him, all ye his angels, praiſe ye him all his hoſts. Praiſe ye him, ſun and moon. Praiſe him, all ye ſtars of light. . . Let them praiſe the name of the Lord. For he commanded, and they were created. . . Kings of the earth, and all people: Princes, and all judges of the earth . . . Let them praiſe the name of the Lord. For his name alone is excellent. And his glory is above the earth and heaven.*

Ecc. xii. 1. *Remember now thy creator in the days of thy youth.* In the Hebrew the word is plural, *creators.* Nevertheleſs not only our own, but all other verſions tranſlate, and rightly, *creator.*

Και μνησθηθι του κτισαντος σε εν ημεραις νεοτητος σου. *Gr.*

Memento Creatoris tui in diebus juventutis tuæ. *Lat.*

Iſ. liv. 5. *For thy maker is thy huſband.* In the Hebrew, literally, *for thy makers are thy huſbands.* Nevertheleſs the words are always underſtood as ſingular: and what follows ſhews, that one perſon only is intended. *The Lord of hoſts is his name.*

Calvin's remark upon Gen. iii. 22. is to this purpoſe. "Whereas, ſays he, many chriſtians from this place draw the doctrine of a trinity of perſons

perſons in the deity; I fear, their argument is not ſolid." Quod autem eliciunt ex hoc loco chriſtiani doctrinam de tribus in Deo perſonis, vereor ne ſatis firmum ſit argumentum.

But *Patrick* ſays: "Thoſe words plainly inſinuate a plurality of perſons: and all other interpretations ſeem forced and unnatural." And he particularly rejects what *Calvin* ſays.

For my part, ſo far as I am able to judge, if thoſe words implied more Divine Perſons than one, or more Creators than one, it would not be worth while to diſpute, whether they are equal or not.

But, as before intimated, I rather think, that here, and in ſome other like texts, there is a reference to the angelical order of beings, ſuppoſed to be more perfect, and more knowing than man. For though Moſes gives no particular account of the creation of angels, their exiſtence is ſuppoſed in divers parts of his hiſtory: and they may be conſidered as counſellors only, or witneſſes and attendants.

And I cannot help being of opinion, that thoſe chriſtians who endeavour to prove, from the Old Teſtament, a trinity of Divine Perſons, or more Creators than one, whether co-equal or ſubordinate, expoſe themſelves to the unbelieving part of the Jewiſh people, whom they are deſirous to gain. For the Divine Unity is with them a fundamental article of religion. Remarkable are the words of Lord

King

King, in his critical hiſtory of the Apoſtles creed, upon the firſt article of it, p. 55. 56. " As for the perſons who were condemned by this clauſe, it will be readily granted, that they were not the Jews, ſeeing the Unity of the Godhead is everywhere inculcated in the Moſaical law, and the body of that people have been ſo immovably fixed and confirmed in the belief thereof, that now, throughout their ſixteen hundred years captivity and diſperſion, they have never quitted or deſerted that principle, that God is one: as is evident from their thirteen articles of faith, compoſed by *Maimonides*, the ſecond whereof is, *The unity of the bleſſed God.* Which is there explained to be in ſuch a peculiar and tranſcendent manner, as that nothing like it can be found. And in their liturgy, according to the uſe of the *Sepharadim*, or the *Spaniards*, which is read in theſe parts of the world, in their ſynagogues, in the very firſt hymn, which is an admiring declaration of the excellencies of the Divine Nature, the repeated chorus is this: *All creatures, both above and below, teſtify and witneſs, all of them as one, that the Lord is one, and his name one.*"

And if we would but read the New Teſtament with care, and then conſider what we have read and ſeen therein, we might know, that one object of worſhip is there recommended by Chriſt and his Apoſtles, and that he is the everlaſting God, the Creator of the world, and all things therein, and the ſame

ſame who was worſhipped by the Jewiſh people, and their anceſtors.

Our Lord himſelf ſays, that he came *in his Father's name*, and acted by his authority, even his, who, the Jews ſaid, was their God. And he ſtiles him, *Lord of heaven and earth*, and *the only true God.* And he referred them to their ſcriptures, as teſtifying of him.

The Apoſtles of Chriſt, after his aſcenſion, preaching to Jews ſay: *The God of Abraham, Iſaac*, and *Jacob, the God of our fathers, has glorified his ſon Jeſus*, Acts iii. 13. *The God of our fathers raiſed up Jeſus*, ch. v. 3. And requeſting ſpecial aſſiſtance from heaven in their work, and under their many difficulties, *they lift up their voice to God, and ſaid: Lord, thou art God, which haſt made heaven and earth, and the ſea, and all that in them is. Who by the mouth of thy ſervant David haſt ſaid . . .* ch. iv. 24. 25.

Paul, writing to the Jewiſh believers, ſays: *God, who at ſundry times, and in divers manners, ſpake in time paſt to the Fathers by the prophets, has, in theſe laſt days, ſpoken unto us by his ſon*, Hebr. i. 1. 2. He and *Barnabas*, teaching gentiles, ſay: *We preach unto you, that ye ſhould turn from theſe vanities unto the living God, who made heaven and earth, and the ſea, and all things that are therein*, Acts xiv 15. And at *Athens*, ſays *Paul: God that made the world, and all things therein, ſeeing that he is Lord of heaven and earth, dwelleth not in temples made with hands*, ch. xvii. 29.

I think

I think I have now proved, both from the Old and the New Teſtament, that there is one God, Creator of man, and all things in this world.*

Accordingly, the firſt article in the Apoſtles creed, which ought never to be diminiſhed, or enervated, is this: *I believe in God the Father, almighty, maker of heaven and earth.*

Lett. vii. p. 128. or 479. "Now, upon examination into the ſcriptures, it will appear, that this Meſſiah, or Chriſt, was the ſame perſon with the great archangel *Michael*, who was the guardian angel of *Iſrael*."

For which the learned author alleges 1 Cor. x. 4. and 9. and Heb.. xi. 26. But as none of thoſe texts appear to be at all to the purpoſe, for which they are alleged, I need not ſtay to explain them.

That our bleſſed Saviour, Jeſus Chriſt, is not an angel, is evident from many plain texts of ſcripture. Hebr. i. 4. 5. 6. *Being made ſo much better than the angels, as he has by inheritance obtained a more excellent name than they. For unto which of the angels ſaid he at any time, Thou art my ſon, this day have I begotten thee? . . . And again, when he bringeth in the firſt-begotten into the world, he ſaith: And let all the angels of God worſhip him.* See alſo ver. 7. and ver.

* *More texts to the like purpoſe may be ſeen alleged above at p. 24. note* [16].

ver. 13. 14. Ch. ii. 5. *But unto the angels hath he not put in ſubjection the world to come, of which we now ſpeak.* Ver. 16. *For verily he did not lay hold of angels: but he laid hold of the ſeed of Abraham.* See likewiſe the preceding part of that chapter.

And when our bleſſed Saviour is mentioned with angels, he is diſtinguiſhed from them. *I charge thee,* ſays *Paul, before God, and the Lord Jeſus Chriſt, and the elect angels.* 1 Tim. v. 21. And St. *John. Grace unto you and peace, from him which is, and which was, and which is to come: and from the ſeven ſpirits, which are before the throne: and from Jeſus Chriſt, who is the faithful witneſs.* Rev. i. 4. 5. Not now to mention any other like texts.

Theſe muſt be ſufficient to ſatisfy us, that Jeſus Chriſt is not an angel, or one of the angelical order of beings: or we can be aſſured of nothing.

However, I muſt not omit Mal. iii. 1. *Behold, I will ſend my meſſenger, and he ſhall prepare the way before me. And the Lord, whom ye ſeek, ſhall ſuddenly come to his temple, even the meſſenger of the covenant, in whom ye delight.*

Here the Meſſiah is ſpoken of as *the meſſenger,* or angel *of the covenant. Tertullian,* referring to this text, or to Iſ. ix. 6. ſays: Chriſt is an angel by office, but not by nature. "Dictus eſt quidem magni conſilii angelus, id eſt, nuntius: officii non naturæ vocabulo. Magnum enim cogitatum Patris

ſuper

ſuper hominum reſtitutione annunciaturus ſeculo erat." *De Carne Chriſti. cap.* 14. *p.* 370.

And St. *Paul* writes, Hebr. iii. 1. *Wherefore, holy brethren, . . . conſider the Apoſtle, and High-prieſt of our profeſſion, Jeſus Chriſt.* Which is paraphraſed by Dr. *Sykes* in this manner: "It is your duty to conſider him as a meſſenger ſent by God, and as the High-prieſt of our profeſſion."

Lett. vii. p. 132. or 482. "And therefore, *in the fulneſs of time*, ſaith the Apoſtle, *God ſent forth his beloved Son, to be made of a woman*, that is, to take human nature upon him." Gal. iv. 4.

The words of the Apoſtle are theſe: *But when the fulneſs of the time was come, God ſent forth his Son, made of a woman, made under the law.* It is not, *to be made*, but *made of a woman, made under the law*, γενομενον εκ γυναικος, γενομενον υπο νομον, al. νομω· factum ex muliere, factum ſub lege.

And the note of *Grotius* upon the text ſhould be obſerved. Εξαπεστειλεν . . . *miſit Deus Filium ſuum*, primogenitum, ad quem, abſente patre, cura pertinebat. *Miſit*, id eſt, poteſtatem ei dedit eximiam . . *factum ex muliere:* non creatum eo modo, quo Adamus creatus erat, ſed natum partu muliebri, quo nobis eſſet ſimilior: *factum ſub lege*, id eſt, ſubditum legi, quia ſcilicet natus erat Judæus.

Lett. v. p. 78. or 441. "And therefore it manifeſtly appears from hence, that there is no contradiction,

tradiction, either to reaſon or revelation, in ſuppoſing the three perſons of Father, Son, and Holy Ghoſt, to be three Gods, provided it be not at the ſame time aſſerted, that theſe three Gods are one God, or that the Son and Holy Spirit, are ſelf-exiſtent, or co-eternal, or co-equal with God the Father.

But is not that an expreſs contradiction to St. *Paul*, who ſays: *We know, that there is no other God but one. For though there be that are called Gods, whether in heaven, or on earth, (as there are gods many, and lords many). But to us* (chriſtians), *there is but one God, the Father, of whom are all things, and one Lord Jeſus Chriſt, by whom are all things, and we by him.* 1 Cor. viii. 4. 5. 6.

And Eph. iv. 5. 6. *One Lord, . . One God and Father of all.* And Philip. ii. 11. . . *that every tongue ſhould confeſs, that Jeſus Chriſt is Lord, to the glory of God the Father.*

Many other texts might be mentioned, but I forbear.

Lett. v. p. 83. 84. or 445. " To which being *anointed*, Acts iv. 27. 28. or appointed of God, he is therefore called the *Meſſiah*, or *Chriſt*, which literally ſignify *the anointed*. And accordingly, at the ſame time that we are informed of the tranſgreſſion of our firſt parents, we are told for our comfort, that the ſeed of the woman ſhall bruiſe that ſerpent's head, which had occaſioned their fall. Which

Which was accordingly done, when the *Meſſiah*, whoſe ſpirit was of a ſuperior order to mankind, condeſcended to take human nature upon himſelf, by being born of the virgin *Mary*, and went through that ſcene of trials and afflictions to which he was *anointed*."

It is not unlikely, that ſome others may ſpeak after the ſame manner. But to me it ſeems very improper. For, as a judicious writer ſays: "That [2] name can denote only a perſon, who has received gifts, graces, perfections, and a dignity, which he did not poſſeſs of himſelf."

Chryſoſtom accordingly ſays, "That Jeſus was called Chriſt from the anointing of the ſpirit, which was poured out upon him, as man." Και χριστος δε απο τε χρισθηναι λεγεται, ο και αυτο τε σαρκος ην· και ποιω, φησιν, ελαιω εχρισθη; Ελαιω μεν εκ εχρισθη, πνευματι δε, *Chr. in Ep. ad Rom. hom. i. T. 9. p. 430.*

To the like purpoſe *Auguſtin* [3]. And, certainly, very agreeably to the ſcriptures. Therefore it is ſaid: *You know . . how God anointed Jeſus of Nazareth with the Holy Ghoſt, and with power. Who*

 went

[2] C'eſt s'exprimer d'une maniere fort ſuſpecte, d'appeller la Nature Divine de notre Seigneur du nom de Chriſt. Ce nom ne peut deſigner qu'une perſonne, qui a reçû des graces, des dons, des perfections, une dignité, qu'elle ne poſſédoit par elle même. *Beauſ. Hiſt. Man. T. i. p. 115.*

[3] *Vid. Contr. Maximin. Arian. l. 2. cap. xvi. Tom. 8.*

one of the Prophets had a particular gift. But in him *dwelt all the fulneſs of the Godhead bodily.* And as man he had all the gifts of the ſpirit. And out of his fulneſs, as the bleſſed *John* ſays, we have all received."

And ſays *Pelagius* upon Col. i. 19. " In others, [8] that is, Apoſtles, Patriarchs, and Prophets, there was ſome particular gift. But in Chriſt the whole Divinity dwelt bodily, or ſummarily."

Secondly, I ſuppoſe, that this *fulneſs of the Deity*, is the ſame with what is ſaid of our Saviour in other expreſſions, in many texts of Scripture.

As St. *John* ſays at the beginning of his goſpel, *The Word*, the wiſdom, the power of God, dwelt in him, and he was *full of grace and truth.* And, as *John* the Baptiſt ſaid: *God giveth not the ſpirit by meaſure unto him.* And as St. *Peter* ſaid juſt now, *God anointed Jeſus of Nazareth with the Holy Ghoſt, and with power.* All ſpeaking agreeably to what is foretold, Iſ. xi. 2. 3. *And the Spirit of the Lord ſhall reſt upon him, the ſpirit of wiſdom and underſtanding, the ſpirit of counſel and might, the ſpirit of knowlege and of the fear of the Lord*, and what follows.

And

[8] In aliis, hoc eſt, Apoſtolis, Patriarchis, vel Prophetis, gratia fuit ex parte. In Chriſto autem tota Divinitas habitabat corporaliter, quaſi dicas, ſummaliter. *Pelag. ap. Hieron. T. v. p.* 1070.

And this method of interpretation is much confirmed by the excellent paſſages of divers ancient writers, juſt quoted.

Thirdly, I preſume not to ſay, when, or how, our bleſſed Saviour was *filled with all the fulneſs of the Godhead.* I obſerve a few things only.

It was foretold of *John* the Baptiſt, that *he ſhould be filled with the Holy Ghoſt, even from his mother's womb*, Luke i. 15. Which may have been true of our Lord likewiſe. However, St. *Luke* obſerves in his hiſtory, after *Joſeph* had returned to *Nazareth* in *Galilee*, ch. ii. 40. *And the child grew, and waxed ſtrong in ſpirit, filled with wiſdom. And the grace of God was upon him.* Afterwards, giving an account of the journey of *Joſeph* and *Mary* to *Jeruſalem*, at a Paſſover, when Jeſus was twelve years of age, he ſays, *the child Jeſus tarried behind them in Jeruſalem*, and ſeeking him, *they found him in the temple, ſitting in the midſt of the doctors, both hearing them, and aſking them queſtions. And all that heard him, were aſtoniſhed at his underſtanding and anſwers*, ver. 41 . . 47. It is added afterwards at ver. 52. *And Jeſus encreaſed in wiſdom and ſtature, and in favour with God and man.*

Moreover, all the firſt three Evangeliſts, in their hiſtory of our Lord's baptiſm, ſay, *the heavens were opened, and the Holy Ghoſt deſcended upon him.* Matt. iii. 16. *And Jeſus, when he was baptiſed, went up ſtraitway out of the water. And lo the heavens were*

opened

opened unto him, and he ſaw the Spirit of God deſcending from heaven, and lighting upon him. See likewiſe Mark i. 10. 11. Luke iii. 21. 22. and Luke iv. 1. preſently after his baptiſm. *And Jeſus being full of the Holy Ghoſt, was led by the ſpirit into the wilderneſs.* And again, when the temptation was over, the Evangeliſt ſays, ver. 14. *And Jeſus returned in the power of the ſpirit into Galilee.* And in St. *John*'s Goſpel, ch. i. ver. 32. 33. *And John bare record, ſaying: I ſaw the ſpirit deſcending from heaven, like a dove. And it abode upon him.* And what follows.

I cloſe up theſe obſervations in the words of Biſhop *Pearſon* upon the ſecond article of the Creed, p. 99. "So our Jeſus, the Son of *David*, was firſt ſanctified, and anointed with the Holy Ghoſt at his conception, and thereby received a right unto, and was prepared for, all thoſe offices which belonged to the Redeemer of the world. But when he was to enter upon the actual and full performance of all thoſe functions which belonged to him, then does the ſame ſpirit which had ſanctified him at his conception, viſibly deſcend upon him at his inauguration."

And afterwards, at p. 104. ſumming up what had been before largely ſaid: "*I believe in Jeſus Chriſt*, That is, I do aſſent to this, as a certain truth, that there was a man promiſed by God, and foretold by the Prophets, to be the *Meſſiah*, the Redeemer of Iſrael,

Iſrael, and the expectation of the nations. I am fully aſſured by all thoſe predictions, that the Meſſiah ſo promiſed is already come. I am as certainly perſuaded, that the man, born in the days of *Herod*, of the virgin *Mary*, by an angel from heaven called Jeſus, is the true Meſſiah, ſo long, and ſo often promiſed: that, as the Meſſiah, he was anointed to three ſpecial offices, belonging to him as the Mediator between God and man: Prophet . . . Prieſt . . . and King. I believe this unction, by which he became the true Meſſiah, was not performed by any material oil, but by the Spirit of God, which he received as the head, and conveys to his members."

Lett. vii. p. 135. or 484. "And now, my Lord, let any one judge, whether this temptation of Jeſus in the wilderneſs, looks, as if Satan thought the Divine Spirit, that was intimately united to the humanity of Jeſus, was that of the ſupreme God? And can any one think, that a being endowed with ſo much power, [ſhould it not be *knowlege?*] as *Satan* manifeſtly was, did not know, whether Jeſus was the ſupreme God, or not?"

This is brought in with an air of much triumph. But may I not aſk? Did not *Satan* know, that Jeſus Chriſt was his Creator, under God the Father? For this learned writer argues, p. 78. 79. or 441. 442. that all things were made by Chriſt, and conſequently *Satan* himſelf. However, I chuſe not

not to multiply words in expoſing this obſervation, as founded in the Author's wrong ſcheme.

The truth of this caſe is this. Jeſus had been baptiſed by *John*. At which time he was publicly declared to be the expected Meſſiah. He alſo received abundant qualifications for diſcharging the high office, into which he was inaugurated. Soon after which, *Satan* attempted to ſurpriſe him, by divers temptations. *When he had faſted forty days and forty nights, he was afterwards an hungred. And when the tempter came to him, he ſaid: If thou be the Son of God*, that is, if indeed thou art the Chriſt, *command that theſe ſtones be made bread.* Afterwards, *taking him into the holy city, he ſetteth him on a pinnacle of the temple, and ſaith unto him: If thou be the Son of God*, if indeed thou art the Meſſiah, *caſt thyſelf down. For it is written, He ſhall give his angels charge concerning thee, and in their hands they ſhall bear thee up, leſt at any time thou daſh thy foot againſt a ſtone.* And what follows, Matt. ch. iv. And are not all theſe inſidious propoſals made to our Saviour, as man?

The learned Author, having taken notice of the tranſaction in the garden, goes on. Let. vii. p. 136. 137. or 485. 486. "Here then we poor mortals are at a ſtand, being at a loſs to know, how it is poſſible for one ſpirit ſo to torment another, as to put Jeſus into ſuch an *agony* as is above tranſcribed, from the very apprehenſions of what he was to undergo.

undergo. If he was to ſuffer NOTHING BUT WHAT IS WRITTEN concerning his ſcoffs, and ſcourgings, and crucifixion, and we may add all the ſufferings and tortures which his human nature could poſſibly undergo: theſe ſurely could never have moved him in ſo high a degree; being only ſuch ſufferings as the Prophets of old underwent, not only without dread, but with pleaſure in their countenance. Hebr. xi. 35. 36."

"Whoever therefore can ſuppoſe Jeſus to have been terrified at theſe things, which could only affect his human part, muſt ſuppoſe him to be leſs than a man. Whereas, IF WE SUPPOSE SATAN LET LOOSE UPON HIM, by the permiſſion of God, and empowered to attack him in his nobler part, in his angelic nature, while his Divine Spirit, being encumbered with the load of fleſh and blood, and fettered and confined within the compaſs of an human tabernacle, was diſabled from exerting it's full powers; well might he dread the conflict on ſuch unequal terms."

"And IF NOTHING IS DESCRIBED TO US IN THE SCRIPTURES, BUT HIS SUFFERINGS IN THE FLESH; this, we ought to conclude, was done in condeſcenſion to our underſtandings, which are unable to comprehend, or have any notion of his inward ſufferings. And for the ſame reaſon it was, that any outward ſufferings were inflicted on him

at all. Which being in their own nature INSIGNIFICANT AND TRIFLING, COULD NOT POSSIBLY BE ANY TRIAL OF HIS OBEDIENCE: but were inflicted on him by God *for us*, and *for our ſake*. Who, in compaſſion to our ignorance and infirmities, was pleaſed to appoint ſome of his ſufferings to be ſuch, as were within the reach of our capacities to comprehend."

Does not all this ſhew the great inconvenience, and vaſt diſadvantage of that opinion, which ſuppoſes, that a ſpirit, of a ſuperior order to the human ſoul, animated our Saviour's body?

I think, that the incongruity of this has been fully ſhewn in the preceding Letter: and that if ſuch a thing were practicable, that exalted ſpirit would ſwallow up the body, and ſuſtain it above all pains, wants, and infirmities. But it is manifeſt from the Goſpels, and every book of the New Teſtament, that our Saviour had all the innocent infirmities of the human nature. Therefore the before-mentioned doctrine is not true.

This Author is not quite a *Docete*, or does not profeſs to be ſo. Nevertheleſs he does little leſs than admit the force of the argument juſt referred to. He calls all the ſufferings inflicted on our Saviour by men, and all the ſufferings recorded concerning him, *trifling and inſignificant*, and ſays, *they could not poſſibly be any trial of his obedience*.

He

He thinks Jeſus Chriſt ſuffered: but it muſt have been owing to *the buffetings of Satan.* Of which however, there is not, as himſelf owns, any diſtinct account given in the Scriptures. Is not this to be wiſe *above* and beyond *what is written?* It is manifeſtly ſo. But does that become a Chriſtian? And they who are wiſe *above*, or beyond *what is written*, will generally contradict what is written.

This ſeems to be the caſe here. The *ſcourgings, ſcoffs, crucifixion, and all the outward ſufferings inflicted on Jeſus, were inſignificant and trifling, and could not poſſibly be any trial of his obedience.* Nevertheleſs theſe are things, much inſiſted upon, diſtinctly related, and frequently repeated, in the ſacred writings of the New Teſtament. And the writers of the New Teſtament, the Apoſtles and Evangeliſts, repreſent them to Chriſtians, as very great and affecting, and a trial of the obedience of our great Lord and Maſter. And his patience under them is ſet before us as a moving and encouraging example to his followers. And for theſe ſufferings, and his patience, reſignation, and meekneſs, under them, he is repreſented to have been highly rewarded by God the Father, ſupreme Lord and diſpoſer of all things.

So St. *Paul*, Hebr. xii. 1 . . 3. *Let us run with patience the race that is ſet before us, looking unto Jeſus, the author and finiſher of our faith: Who for the joy that was ſet before him, endured the croſs, de-*

ſpiſing the ſhame, and is ſet down on the right-hand of the throne of God. For conſider him that endured ſuch contradiction of ſinners againſt himſelf, leſt ye be wearied, and faint in your minds.

So likewiſe St. *Peter*, 1 ep. ii. 21 . . 24. *For even hereunto were ye called: becauſe Chriſt alſo ſuffered for us, leaving us an example, that we ſhould follow his ſteps. Who did no ſin, neither was guile found in his mouth. Who, when he was reviled, reviled not again: when he ſuffered, he threatened not: but committed himſelf to him that judgeth righteouſly. Who his own ſelf bare our ſins in his own body on the tree, that we being dead to ſin, ſhould live unto righteouſneſs. By whoſe ſtripes ye were healed.*

See Philip. ii. 1 . . 11. and many other places, and all the goſpels, wherein are recorded our Lord's ſufferings, and eſpecially his laſt.

All theſe things are thus inſiſted upon, as very conſiderable, and of great importance to chriſtians. So that it ſeems very ſtrange, that they ſhould be reckoned by any, *trifling, and inſignificant*, and *no trial of obedience*.

There is, I think, plainly a difference between this great author, and our Apoſtles and Evangeliſts. Whence ſhould this come to paſs? Is it not, that he *preacheth another Jeſus?* According to them, Jeſus is a man [9] like unto us, and ſuffers ſuch evils, as men

[9] So likewiſe ſays the prophet. *A man of ſorrows, and acquainted with grief.* Iſ. liii.

men in this world are liable to, in the ſteady practice of virtue: and he has ſet before us a moſt amiable, moſt animating, and encouraging example, under a great variety of contradictions and ſufferings. For all which he has been highly rewarded by God the Father Almighty, who alone is perfectly wiſe, and perfectly good.

But according to this author, Jeſus is an embodied angel, or archangel, and not capable of being much, if at all affected by *all the ſufferings, and tortures, which human nature could poſſibly undergo. Theſe, ſurely,* he ſays, *could never have moved him in ſo high a degree.* p. 136. 137. or 486.

Indeed this writer pleads, that if the *buffetings of Satan*, or ſuch ſufferings, as he contends for, are not *deſcribed to us in the ſcriptures, but his ſufferings in the fleſh; this we ought to conclude was done in condeſcenſion to our underſtandings, which are unable to comprehend, or have any notion of his inward ſufferings.* p. 137. or 486.

For certain, all men, who advance a doctrine, without expreſs authority from ſcripture, will endeavour to find out ſome reaſon for the ſilence of ſcripture about it. But no good reaſon can be aſſigned for the omiſſion, here ſuppoſed, and granted. *His outward ſufferings*, the writer ſays, *were inſignificant and trifling, and could not poſſibly be any trial of his obedience* . . If they were not, ſhould not ſome

others have been recorded? The not doing it, ſurely, muſt be reckoned an inexcuſable omiſſion, and neglect in the ſacred penmen.

However, it is certain, they have recorded ſuch ſufferings, as they ſuppoſed to be a trial of our Lord's obedience: and his patience under them, as an example and pattern to us.

Our great author would have us *ſuppoſe, Satan let looſe upon our Lord, by the permiſſion of God, and empowered to attack him in his nobler part, his angelic nature.* p. 137. or 486. And ſpeaks of *the buffetings of Satan.* p. 138. or 487. —*and the inſults of Satan.* p. 133. or 483. But why ſhould ſuch things be *ſuppoſed*, when all the writers of the New Teſtament are ſilent about them? If any will invent, and deſcribe ſuch ſufferings, it muſt be altogether unſcriptural, and could be no better than a philoſophical, or theological romance.

And may I not aſk: What good purpoſes can be anſwered by this ſcheme? For we are neither angels, nor embodied angels, but men, placed here in a ſtate of trial. And our trial ariſes from the good and evil things of this world, by which our hopes and our fears are much influenced.

To me then the contrivance of our great author appears both unſcriptural, and unprofitable. Nor can I forbear joining in with the Apoſtle, and ſay:- *But we preach Chriſt crucified, unto the Jews a ſtumbling*

bling block, and unto the Greeks fooliſhneſs: but unto them which are called, both Jews and Greeks, Chriſt the power of God, and the wiſdom of God: becauſe the fooliſhneſs of God is wiſer than men: and the weakneſs of God is ſtronger than men. 1 Cor. i. 23. 25.

However, at p. 138. or 487. it is argued after this manner. "And therefore, when he was betrayed, and ſeized by the officers, that were ſent to apprehend him, our Saviour ſaid unto them: *This is your hour, and the power of darkneſs.* Luke xxii. 53. Giving them thereby to underſtand, and us through them, that it was not only the hour of men's wrath, but *the hour of the power of darkneſs*, that he ſo much dreaded, when he prayed to God the Father to *ſave him from that hour.* At which time he had not only the contradiction of wicked men to ſtrive with, but knew that this was the time allotted by God for *Satan*, the prince of darkneſs, to exerciſe, and employ his whole power in afflicting him."

But, really, no ſuch concluſion can be drawn from thoſe words: Where one and the ſame thing is expreſſed in a twofold manner, the more emphatically to repreſent the greatneſs of the trouble then coming upon our Saviour. As if he had ſaid: "But this is your hour. And indeed it is a very dark and afflictive ſeaſon."

Dr. *Clarke's* paraphraſe is in theſe terms. "But this is the time, wherein the infinite wiſdom of God has

has appointed me to ſuffer. And Providence has now given you power over me, permitting you to execute your malice and cruelty upon me, that the ſcripture may be fulfilled, and the eternal counſels of the divine wiſdom, for the ſalvation of men, fully accomplished." To the like purpoſe *Grotius* upon John xiv. 30. [10]

And that this is the meaning of the words, may be argued from our Lord's manner of expreſſion elſewhere, ſpeaking of the ſame thing. So in John xvi. 32. 33. *Behold the hour cometh, yea is now come, . . . that ye ſhall leave me alone. And yet I am not alone, becauſe the Father is with me. Theſe things I have ſpoken unto you, that in me ye might have peace. In the world ye ſhall have tribulation. But be of good cheer, I have overcome the world.* And therefore, when he mentions *Satan*, it is in the character of *the prince of this world.* John xiv. 30. *Hereafter I will not talk much with you. For the prince of this world cometh. And hath nothing in me.* Which is thus paraphraſed by Dr. *Whitby.* " *The prince of this world cometh* by his miniſters, *Judas*, and the rulers of the Jews, *and findeth nothing in me:* he himſelf having no power to inflict death upon me, in whom is no ſin, and they finding nothing in me *worthy of death.* Acts xiii. 28. Though therefore I am

[10] Venit autem per homines ſui plenos, quorum vis erat ἐξουσια του σκοτους. *Grot. in Joh.* xiv. 30.

am to ſuffer death, I do not ſuffer for any fault that can deſerve it, or on account of any power he or his miniſters have over me to inflict it. But I give up myſelf to death in compliance with my Father's will, and what follows."

END OF THE SECOND POSTSCRIPT.

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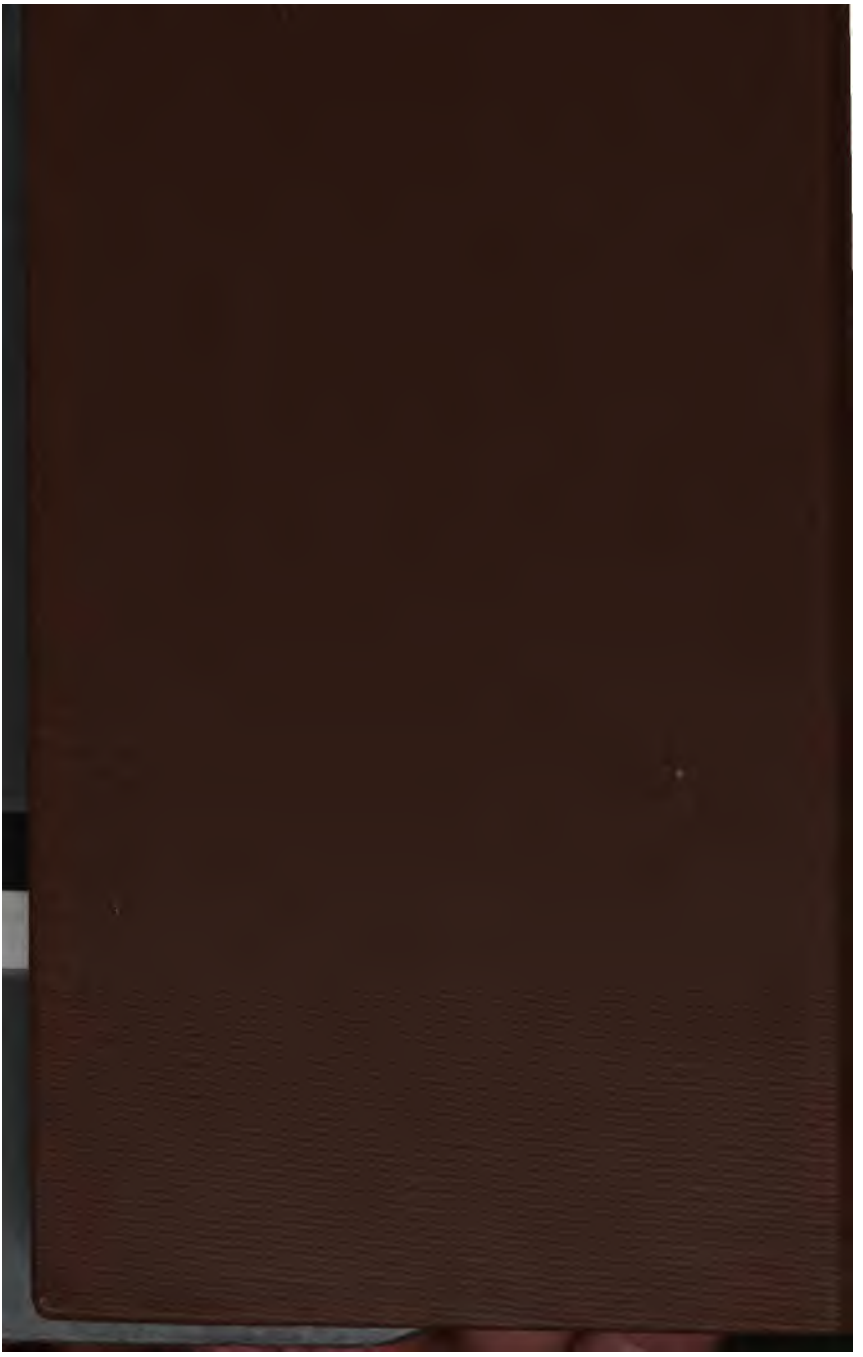
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